

UNION AND CO-OPERATION AMONG NATIVE CHURCHES.

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[A paper read by appointment before the South India Missionary Conference, Bangalore, June 16, 1879, on "The Relationship which should exist between the different Native Churches, and between them and the Foreign Missionary Societies."]

Many years ago, in a large Military station far to the North of this, in India, I witnessed a review and an engagement of British troops which presented to my mind so vivid an illustration of the true constitution and work of the church of God, that I have never forgotten it.

There was first a review before the Commander-in-Chief, and then they engaged in a battle with an imaginary foe, in which they traversed over seven miles of country, storming and capturing every fort, every redoubt, every line of earth work, scaling every rocky hill top to dislodge the concealed foe. Every branch of the service was represented; the infantry, the light and heavy artillery, the cavalry; and each did its part. By invitation I was mounted and accompanied the advancing army, and witnessed the contest and studied the scene. Before me filed the different regiments marching out to the fray. Each regiment held aloft its own regimental battle flag, inscribed with the names of its historic conflicts, such as

the following: "Inkerman, Sevastopol," another "Plassey, Seringapatam," another "Takn Forts, Pekin," another "Peninsula, Waterloo," another "Quebec, Niagara," another "Delhi, Cawnpore," another "Ava, Pegu." Each regiment exulted in its historic achievements thus blazoned forth, but over all waved Britain's grand old flag that flutters in the breeze on every continent, and that called forth the united and intensest enthusiasm of the whole army. To all there was one flag, to all there was one object.

I turned to the Army List to see what names of battles each regiment was permitted, by royal proclamation, and as a reward to special bravery, to inscribe on its flag, and as I looked another fact attracted my attention. While the uniform of all was externally the same, each regiment had its own distinctive colors in the facings of their coats. One was buff, another orange, another green, another pink, another crimson. In front of the enemy, girded for war, there was no visible distinction. At home, or when no conflict impended and they were at ease, the lapels were thrown open and one could see the distinctive colors of the different regiments.

Thus it is, said I, with the Church of God, the army of our Immanuel King. We are divided into different regiments in our Denominational distinctions and each has its distinctive banner. The *Presbyterian* regiment, or brigade wheels into line hearing aloft its well scarred flag on which is inscribed "John Knox," "The Covenanters." "Westminster." The *Episcopalian* waves the flag with "Wickliffe," "Cranmer," "The 39 Articles." The *Congregational* regiments of England and

America come on with "Freedom of Worship," "May Flower," "Plymouth Rock." The *Wesleyan and Episcopal Methodists* swing ont "John Wesley" and "Impetuous fire." The *Lutherans* follow with "Luther," "Wirtemberg," "Worms." The *Reformed Church* of the Netherlands and America rejoices to swing to the breeze "Heidelberg," "Dort," "The siege of Leyden," "The 30 years war for Religious Freedom."

We each rejoice in our distinctive regimental flags. Yet we constitute but the *One Grand Army of the Living God*; and above us all waves the *One Flag* that calls forth our highest enthusiasm, our intensest fealty and love: It is The Blood Red Cross of Calvary, on the white ground-work of Christ's Righteousness, with the Dove, the Holy Ghost, bearing the Olive branch of Peace on Earth, Good will to men; and the standard that holds it aloft is the Love of the Divine Father, who "So loved the World."

Each regiment of us has our different facings. With one it is *Calvinistic blue*, light or dark. With another it is *Arminian*; with one *Liturgical*; with another *Impromptu Worship*; with one *Prelatical*; with another *Independent*. But when we face the Enemy let them see but one uniform, for are we not the body of Christ. Our Armament is one; for we should each buckle on The whole Armour of God.

But the Artillery particularly attracted my attention that day; for there was every style of Artillery, such as India alone could furnish, and the country over which they fought was diversified with plain and high rocky hills, with open fields and jungle, and there were im-

aginary fortresses to be besieged and ambuscades to be riddled out.

On came the Royal Artillery, with plumes erect and vestments rare;—"The Church of England and American Episcopacy," said I. Then came the Light Horse Artillery, with light guns, ready to dash any where; to climb the hills and pour in shot into the retreating foe; not hampered with heavy baggage, active, alert;—"The Congregationalists," quoth I. The Heavy horse Artillery followed, with steady tread;—"The Presbyterians," I thought. Then there was the Buffalo Artillery, for going through the miry places, doing magnificent work, but with an irresistible tendency to take to the water;—"Our Baptist Friends," I ween. Then came the Elephants, with majestic step dragging up the heavy siege guns;—This is the proverbially slow and stately step-pings of "The Reformed Church of the Netherlands and America," drawing the "Canons of Dort" into line, I thought. And there were the Cavalry; scouring the country in advance; looking out every foe; dashing with impetuosity at every enemy; sometimes falling, but to rise again; sometimes coming in others way and anon spying and scattering a concealed foe; Yes, said I, God bless the "American Methodist Circuit Rider;" The army or God in new and untried regions would fare less well without him.

Yes; We are but different branches of the same service; different regiments in the same Grand Army; each under its own distinctive organization, but all working for the one end, and with the one flag waving over us.

Another thing I noticed as I studied the Army List. The place where each regiment

originated and the date were given. There were the Essex Light Infantry: The Monmouthshire Foot: The Royal Scots Fusiliers: and Native Regiments, one raised at Madura in 1771: one at Ellore in 1778: one at Madras in 1765: but they were all under one Commander-in-Chief; all fighting for one Queen.

Thus it is with the Army of the Living God in India. The Lutherau Brigade points to its enlistment by the Monk of Erfurt in 1522. The Presbyterian points to Scotland and John Knox for its enrollment. We are here with Regiments raised in America, Canada, Denmark, Germany and Switzerland, as well as in England and Scotland and Ireland. We are all under one Commander-in-Chief; one King Jesus. To all there is the same "Manual of War," the Living Word of God. And we must see to it that our tactics are such that we do not clash with one another, but with our one Enemy.

In the fearful three days battle of Shiloh, in the late war in America, was a regiment of volunteers made up of university men, and professional and business men, in which I had many friends. One of them told me how, on the first day of the battle, at dusk, the regiment was cut in pieces, first by a masked battery and then by the impetuous charge of the Southern Cavalry. The regiment seemed annihilated. Some were scattered in the forest: Some were taken prisoners, but escaped in the darkness; They could not, however, find their regiment again: Wandering in the woods and napping under trees until dawn and carefully avoiding the enemy's pickets, they found another regiment just as, at day light, the fierce and bloody contest was renewed: Falling in-

to the ranks of that regiment,—they scarcely had time to ask what regiment it was,—they fought in that through the second desperate day's conflict. Towards night my friend, stunned by a cannon ball, was left for dead on the field, but the cool of the night air revived him. He crawled till he found a brook of water, was refreshed, and in the early dawn found still another Union regiment from a distant part of the country, and into the ranks of that he went for the third and decisive day. It was not until the day after the victory that the survivors of the regiment so cut up could be reassembled under their own standard; for its men were found fighting in half a score of Regiments from half a dozen different States. They loved their own regimental colors, but the "Stars and Stripes" they loved more, and were content to fight like heroes in other regiments so long as they fought under the old flag and for dear fatherland.

We have had, in the mission I represent, native assistants, noble and true, sent to us by missionaries of, and from missions connected with, the S. P. G. and the C. M. S. and Wesleyan and London and other societies, and while with us they have nobly held aloft our regimental colors, because above them they could see the banner of our one Immanuel. We have, upon occasion, sent men from our Mission to do valiant service under other Regimental flags and have rejoiced to hear that they were faithful.

This, it seems to me, is as it should be. What then should be the relationship existing between the infant churches which we of different lands and different branches of the Church of Christ are planting in India? This is a mat-

ter on which I have thought much and studied long and widely, and I cannot but come to this conclusion:—

We should so constitute and instruct our churches that there may be a cordial working harmony between them all. We should organize them as different regiments and brigades and army corps of the *One Grand Army of the Living God*, and so order and control them that we may never be guilty of the awful mistake of turning our suicidal guns on one another instead of on our common enemy.

It may be best for us to keep up our regimental organizations, our distinctive denominational peculiarities for the present, but we should all be careful to exalt the Royal Banner of our Jesus above all our Regimental Colors; to make much of the essentials in which we all here agree, and less of the non-essentials in which we chance to differ.

There are at present laboring in India at least thirty-five different church organizations, representing bodies in England, Scotland, Ireland, Canada, the United States, Germany, Denmark and Switzerland. We each have our Regimental Colors, our church peculiarities, which we have to a greater or less extent transported and planted in this tropical land. But no one can for a moment imagine that the triumphing Church of Christ in India of the future, as it marches on to victory, will consist of thirty-five disjointed, unconnected squads of soldiers. Indeed all the signs of the times point to a speedy drawing closer together around the common standard.

I may not live to see the day, but my sons now in college preparing to come to India as missionaries may, when there shall be or-

ganized a "*Church of Christ in India*," not American, not English, not German, not Danish, but of India and suited to India, in which we shall see not Scotch Presbyterianism, nor English Anglicanism, nor German Lutheranism, but the best features chosen out of all denominations and incorporated into one visible Church of Him of Nazareth. To this end it seems to me we should all of us work. This may not be feasible now, but I do believe that greater organic unity than we now possess is feasible and should be earnestly sought for in the near future.

On my way back to India last year I spent two months in Japan and China studying, among others, this very question. For they are somewhat in advance of us there. In Japan the first Japanese converts to Protestant Christianity were baptized by the Missionaries of my own Church. The first Native Preacher in Japan was ordained by our missionaries, and the first organized church was established by them. But seeing other bodies of like faith and similar cultus, they invited them to form with them not an American Reformed Church, nor a Scotch U. P. Church, nor an American Presbyterian Church, but one "*Church of Christ in Japan*." Such a body was organized. All the twenty Churches with 1200 communicants in those missions are organized in one ecclesiastical body called the "*Chiu Kuwai*," purely Japanese with the Foreign Missionaries as advisory members, and there is one Theological Seminary for all those missions with professors chosen from each of the missions and students from them all.

In Amoy, China, known as one of the most successful missions on the Coast, all the missions

of England, Scotland and America are practically one body working in thorough union, with one Theological Seminary in which each mission has its professors, and with a Chinese ecclesiastical body, the "Tai Hoey," with which all the Churches in the provinces excepting those of the London Society have long been connected, and when I was there measures were being taken for their joining the Union also. Missionaries at other stations on the coast, both North and South, intimated to me that the unusual success of the Amoy missions was because they had presented so united a front, with no dissensions. Preliminary steps have been taken for forming other such Unions in other parts of China.

I would not at this stage advocate the Amalgamation of all the Churches either in China or India into *one*. As in the great conflict in America, when there were a million men under arms, it may be necessary to have five or six Army Corps in the Church militant's Army of India. We could not at present, all be Episcopalians, or Presbyterians, or Lutherans, or Baptists, or Methodists, or Independents. Our mental organization differs, we see things differently.

Now I feel quite convinced that an unprejudiced reading of the Apostolic Records points to the Consistory and Classis and Synods of my own Reformed Church as the nearest to the Apostolic Model of any existing Church organization. My dearly loved brother of the Church of England, with whom I take such sweet counsel and for whose opinions I have such a profound respect, sees just as clearly and confidently the Episcopacy cropping out; and my Congregational bosom friend, the peer of any one in Biblical learning and sound judgment,

sees unmistakable indication of Independent local Churches, with each its own bishop, or pastor.

Be it so. Grant that we cannot all amalgamate into one Church organization at present, we can at least lessen the number of independent and isolated Church organizations. Is it too much to believe that we could have, if we each were willing to yield as much as we wish others to yield to us, one Presbyterian army corps, instead of thirteen detached regiments; and so one Episcopalian, one Methodist, one Baptist, one Lutheran and one Congregational, and then, after harmonizing all the constituent parts of those bodies in all essentials, endeavor to lessen the distance that severs them, by each approximating to what was seen to be excellent in the other, and by a periodical Council of War, or confederation of representatives of each of those Army Corps, fall with united, unbroken front on the serriced ranks of the enemies of our King. And in God's good time, working thus together, it might be possible, in the pre-millennial future, to have one self-supporting, self-governing, "Church of Christ in India."

This I believe then to be the relationship which should subsist between the rising native churches connected with the different Missions in India. This granted, the second part of the question almost answers itself and my remarks on it shall be exceedingly brief.

The relation which Foreign Missionary Societies should hold towards the rising Native Churches should then be such as to allow of such progress towards this so desirable a goal. There should then in Ecclesiastical matters, be the greatest maximum of liberty to the Native Churches, with the smallest minimum of au-

thority over them exercised from home lands. Let the Foreign Missionary Societies manage with the most scrupulous care and watchfulness all expenditure of Foreign funds. Let them exercise full control over the Foreign agents. But let them leave the Native Church free to grow and develope and mature under the guidance of its adorable Head into such a form as He, by His Spirit and Providence, may indicate.

The child may make mistakes. Who ever knew the infant to learn to walk without some falls? To develope into the perfect man without some indiscretions on the way? But if the infant Native Church clasps the hand of its adorable Leader, though it fall, it will rise again. And when we hear that Leader's voice saying, "Fear thou not; for I am with thee: Be not dismayed; for I am thy God; I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness," need we fear the result?

The ecclesiastical bodies I have referred to in Japan and China are free from Foreign Control. Free by consent of the Churches which sent out the Missionaries to develope as God shall lead them; and His Guidance is better than that of the most perfect Earthly Church.

At home, on the old historic battle fields, the time has not come for the union and the consolidation that is perfectly possible and feasible in fields newly taken up, and the attempt there would probably be futile and disastrous.

But who wishes to transplant controversies of the past into new soil? Who wishes now, and and here in India, to see Luther and Zwinglius renewing their interminable contests? Who wishes to see Puritan and Prelate mounting their war horses for a fresh tilt at one another,

when both should spur their steeds against the common foe? The more earnestly and zealously and prayerfully we engage in the Master's war, the nearer with the eye of faith we see the coming victory, so much nearer will we be drawn to each other, as we each thus approach our God.

Sivavákyar, a Tamil Poet, who wrote many centuries ago, has this beautiful simile :

“To lay her eggs the turtle swimmeth far
To reach the sandy shore, She buries them
And swimmeth back again, yet doth her mind
Adhere to them. When young ones break their shell
They feel the tie. Her love draws them as rope
Along their mother's path. At last they meet.

Just so hath God placed us. We wander here
While He is far above. Yet in His mind
We ever stay. The tie doth reach to earth
From Highest Heaven. If we but follow it,
We cannot fail to reach and live with Him.”

Aye! The one Father's Love is drawing us. As we follow it, as we draw nearer to Him, like the spokes of a wheel converging towards the centre, we draw nearer and nearer to one another, until, in essentials agreed, and relegating non-essential differences to the background, we shall see in ourselves and our work the oncoming realization of our Saviour's prayer for the visible unity of His Church, when He prayed “that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us: THAT THE WORLD. MAY BELIEVE THAT THOU HAS SENT ME.”

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THE LORD'S WAR WAXES HOT.

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[Address at the General Missionary Conference of The Reformed Church in America, Brooklyn, N. Y.,
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MR. PRESIDENT, DELEGATES AND FRIENDS: The Lord's war in India is waxing hot. During my previous visit to America, ten years ago, I was wont to tell you of the opening and the progress of the campaign in India. Now we are in the thickest and deadliest of the conflict. Then I told you of the beginnings; now I seek to tell you of the changed circumstances, the change in the aspect of affairs that has taken place since, more than a quarter of a century ago, I first landed in India. To do this effectively I propose, in the briefest terms, to recall to you something of what, in previous addresses before portions of this audience, in your respective churches, I have told you of our field in India, the country, the people, their religion and environment, and the methods of our work among them, and then to tell you of our present situation, opportunities and responsibilities.

HINDUSTAN AND ITS PEOPLE.

India is the home of one sixth of the whole human race. Reaching as it does from the burning tropical sands of Cape Comorin, within eight degrees of the Equator, up 2,000 miles to the forever-frozen peaks of the Himálaya mountains on the north, and from Afghanistan on the west through 1,800 miles to Indo-China on the east, we have a country that is inhabited by 252,000,000 of people. India is equal to about one-half of the area of the United States; or, to speak a little more accurately, if you draw a line from Dakota south through Texas, India is equal in size to that part of the United States which falls eastward of that line—from Dakota to Texas, from Maine to Florida—and it has five times the population of the whole of the United States.

THE LANGUAGES.

The people of India are not a homogeneous people; not of one race or language. It is, for example, as if you started in Spain to visit all Europe. Wishing to talk to the inhabitants, you must talk first Spanish, then Portuguese, then French, then Dutch, then German, then Danish, then Swedish, then Finnish, then Russ, then Polish, then Hungarian, then Bulgarian, Roumanian and Servian, then Turkish, then Greek and Italian, and many other languages. The people in Europe are as different as their languages. There are forty languages spoken in India; many of them very ancient

languages, very highly wrought out and finely polished; beautiful and perfect vehicles for the presentation of Divine truth. The people are as different as their languages; not of one cast of countenance, not of one ethnological descent.

RELIGION AND MORALS.

The religion of the people of India is one. Let me illustrate by referring you back to Europe in the time of Martin Luther. When Luther was born there were in Europe many languages, many kingdoms, many different races; but Europe was of one religion, with the exception of the Mohammedan conquerors, who had conquered Turkey and still maintained Mohammedanism. Thus it is in India. The religion of India is Brahminism, or Hinduism, with the exception of the descendants of the Mohammedan invaders of some seven centuries ago. Of these, 40,000,000 remain in India still, and are Mohammedan, but the rest of the people of India are Brahminists. Let me remind you also, very briefly, of what Brahminism or Hinduism is. With their ancient Vedas, the most ancient of which is believed to have been written about the time of Moses, they have many glimmerings of Noachic traditions, and many pure and holy ideas. The Vedas teach, in the main, a true conception of God, and man, and sin, and sacrifice. But though they have these ancient Vedas, and these purer ideas of God; as man wandered into sin, farther away from God, there

came later the teaching and the practice of polytheism and idolatry, until at last what there once was of light in Asia has become darkness. The purer religion of the Vedas degenerated into polytheism and idolatry, and their purer morals gave place to sensuality, corruption and vice. I speak on this matter as a physician who has treated many thousands of patients, and mingled in their homes from the highest to the lowest, from the Rajah on his throne to the heggar in his hut, when I say that there is no such thing as purity, or virtue, among them. And I have this from the confessions of their best men. "Sir," said a Brahmin, with whom I was confidentially talking about this, "sir, there is not a family among us that is not tainted with the impure disease." Honesty in dealings is scarcely known. *Caveat emptor* is the rule, for honesty is not expected in trade, and no one is disappointed. And as for the truth, although their ancient Vedas, although their poets and sages, call on the people to maintain truth as their choicest heritage, yet there is no truth among the people. The proverbs of the people tell what they are. A common proverb among the Telugu people is *unna mārta cheppitē ūru atsa rādu*; i.e., "If a man tells the truth, the town will soon become too hot for him." I was once preaching in a Telugu city. It was the first time the Gospel was ever preached there. I said to the audience which had gathered in the street to hear me, that no matter what their religion might be, all intelligent people ad-

mitted certain acts to be sinful. I mentioned different acts, and then I came to falsehood. As I went on expatiating upon that, the audience, an educated audience, assented to what I said, and admitted that lying was a sin. "But," said I, "you Hindus tell a lie as often as you tell the truth." "What, sir!" said a Brahmin right before me, "do you say that we Hindus tell a lie as often as we tell the truth?" "Yes," said I, intending to stand my ground. "Sir," said he, "we Hindus tell ten lies for every truth we utter." He certainly told the truth that time.

THE BULWARK OF CASTE.

Hinduism has two chief bulwarks in this generation. They are, caste and the endowed temples. Caste, you know, is a religious distinction. It is not a social distinction, but one of birth; for Brahma created each caste by a different creation, they hold. The Brahmin claims that he is holier than the rest; and if we yield to caste we must allow him to say to the rest: "Stand by thyself, for I am holier than thou." Caste is so firmly rooted that I have known of a Brahmin that died by starvation when there was food placed by his side for him to eat, because, forsooth, that food was cooked by one of a lower caste. "Better die," said he, "and reach heaven, than eat that food and live, and lose caste, and lose heaven." Caste, then, is the adamant chain which Satan has wound around these people to hold them back from embracing the truth.

ENDOWED TEMPLES.

The second great bulwark which supports the system is its myriads of endowed temples. From Cape Comorin to the Himálaya mountains, they dot every hill-top and every plain, endowed with rich lands; the choicest of the fields, in former ages. All the revenues of those lands go to the support of the priesthood, who carry on the ceremonies of the temples. If Christianity prevails, the Brahmins will cease to reap those revenues. Therefore, like Demetrius of old, they call their fellow-craftsmen together and say: "Sirs, by this craft we have our wealth," and they lock arms to defend their ancient system against the missionary. I well remember what was said to me after a discussion which we had, another missionary and myself, in the Mysore country, where no missionary had been before, with the chief priest of that region, the President of their theological seminary, if I might use the term, for there were seventy Brahmins studying under him for the priesthood. He, surrounded by his disciples, had come to meet us in the market-place, and we had had a discussion which lasted hour after hour before the assembled multitude. He had been pushed to the wall; but at last, darkness coming on, he said there was no time to discuss farther then but he would renew the subject the next evening if we were there. But before the next evening came, he came secretly around through the rice fields to our tent, and asked permission to enter. First assuring himself that there

was no one else within hearing, he said to me: "Sir, what you said yesterday in the market-place was utterly unanswerable. I did the best I could to defend my own position, surrounded as I was by my own disciples; but I am not going to meet you again. What you said is so pure, so holy, so good, it appeals so to the highest needs and desires of men, that it seems as if it must be Divine, it must be true. At all events, it is a better religion than ours. But, sir, we Brahmins cannot afford to let you succeed. Look at our position. We reap the rich revenues from all these temples. We are treated as demigods by the people. At every festival we receive rich gifts. We are looked up to and worshipped. But let your system succeed, which teaches that there need be no human mediator, no mediator between God and man but Jesus Christ, and we Brahmins drop from our high pedestal down to the level of what we are worth, and you know what that means as well as we do. We would have to come down from our exalted position and mingle with the ignoble throng. No, sir! Your system must be resisted. It may be Divine; but, sir, we Brahmins have got to fight you." And fight us they did.

CHRISTIAN WEAPONS—PREACHING.

How, then, is such a system, defended by the power of caste and of an endowed priesthood, to be overcome? I cannot detain you to state at length the particulars of our work. I must simply remind you that the Arcot Mission is essentially a preaching

mission, aggressively and actively evangelizing the people, carrying the Gospel to them in the highways and byways, in their towns, villages and hamlets, at the markets and the fairs. We take our tent and pitch it in some central village, and make a tour of the surrounding region, reaching perhaps forty to eighty villages before moving our tent to some other place. In that manner we canvass the country and sow seed for Jesus Christ. Later we make the tour again, and water the seed. Not only do we preach the Gospel, but we distribute Christian literature, either selling or disposing in some way of tracts and Scriptures wherever we go. And the seed is taking root.

MEDICAL WORK.

We are reaching the people also by medical work. You know that in the Arcot Mission a number of us, a majority of us thus far, have been physicians as well as ministers. We have gathered in, as you will remember, thousands from all the villages around, simply by the knowledge that if they came their diseases would be healed. They have come from hundreds, from thousands of towns and villages in all directions. Scarcely a day that we do not have those from more than a hundred miles away present in our dispensaries. They hear the Gospel read; they hear the proclamation of the Gospel of Jesus Christ; they listen as we raise the voice of prayer to Him who made us and who can save us; they go back to their homes; they take with them the tickets on which are printed a concise statement of Christian

truth. They take these with them to their villages, and thus the truth is being scattered where we have never set foot.

CHRISTIAN SCHOOLS.

Our schools present the truths of Christianity. Heathen pupils come to them with the understanding that they will study what the Christians do. Every one of them studies the Bible, and so we initiate the young into the pure teachings of the religion of Jesus. Then we have our caste-girls' schools, as you know, for, glory be to God! He has brought the mothers and the wives and the daughters of America to the front, since first I went to India, to take hold of the work of lifting up their heathen sisters; and we have these girls' schools now, which are filled with the highest caste of Hindu young women. They all read the Bible, learn our Christian hymns, study our catechisms, and come to a knowledge of the truth in these schools; and thus we are reaching the secluded zenanas everywhere. And then we have our Anglo-vernacular schools, a higher grade of school, with which we reach young men preparing for the Madras University, and help them on their way in that. In every one of these schools the Bible is studied as a text-book in every class every day; and to show you how it works, let me give you a single incident:

A SINGULAR REQUEST.

In December, 1883, I received one day a very singular petition. It came from Vayalpad, the county

town of the adjacent county. We had no Christians in that county. The petition was brought to me by a special messenger. It was signed by the chief men of that Taluk town, not one of whom was a Christian. They petitioned me to receive under my charge the Anglo-vernacular school, which they had established the year before for teaching their sons, to receive it under my charge as a mission-school, and *to introduce the Bible as a text-book in every class every day.* And that petition was signed by heathen. Not a Christian was there; not one lived in the town. Surprised beyond measure, I went out at once to see them, and see if they were in earnest. A meeting was summoned of all interested in the school. I read this petition to them. I said: "Is this your wish? It is signed by a number of your people. The request is that this school be received under my care, and that the Bible be taught in every class every day. You know that I seek your conversion to Christ. I make no secret of that. It will be my aim to present the truth; to present the highest truth that man can conceive of, and with that understanding, do you wish me to receive the school?" The head master of the school, a Brahmin, not a Christian, but who had himself been educated in a mission-school, spoke first, telling of what he had learned in that mission school, how he had learned to reverence the Bible, and how anxious he was that these, his pupils, should be under biblical instruction. By experience he knew what the Bible did for one.

A HINDU JUDGE ON THE BIBLE.

Then a native judge, the judge of four counties, spoke. He was a high-caste native gentleman, and finely educated. He could use the English language with as much fluency as I could; and yet he spoke in the Telugu language, because he addressed the audience there assembled. His speech was so remarkable that when I got home I wrote it down in English, and I must read it to you now. He said :

“ My friends, I was not educated in a mission school, but I have many friends who were, and who studied the Bible daily in school. I have witnessed its effects upon their lives. I have read the Bible myself, privately, a great deal. I have come to know the pure and beautiful system of morality it inculcates. My friends, there is nothing in our Vedas that can compare with it, as I well know from careful examination. Let your sons study the Bible. They need not become Christians; there is no compulsion about it; the missionaries never force any one. *But if you want your sons to become noble, upright men, put this school under the charge of the missionary, and have the Bible taught in it daily.* It will make your sons better men, and you will be the happier parents. My friends, I have but one son, as you know. On him all my hopes are centered. You know I am able to send him where I please for his education; but I want him to be a noble, earnest man. I have, therefore, sent him to the Madras Christian College to be educated, and

there he studies the Bible with the missionaries every day. This tells you what *I* think of the mission schools, and of the Bible. I have done." That was the speech of a non-Christian Hindu. By unanimous vote the school was placed under my charge. The Bible from that day was introduced in every class; taught by our catechists; and as I examined the school from month to month before I came home, I found there was no lesson that was learned with more avidity, no examination that was passed better, than the examination of those pupils, those heathen pupils, in the Bible. And so we are reaching these people

THE RESULTS ACHIEVED.

Now, let me remind you of the fruitage that has thus far been gathered. The Arcot Mission occupies a field which is twice and a half as large as the State of Connecticut, with three times the population of that State. And what has the Arcot Mission done there? Thirty-three years ago the mission was begun. It has been carried on for those thirty-three years at an expense no larger than that incurred during the same period in carrying on a single one of our up-town New York churches. I repeat: the Arcot Mission has cost no more in its entirety for those thirty-three years than it has cost to support one of the up-town churches in the city of New York. And at that expense, what has it accomplished?

We have eight stations occupied. We have 99

Christian villages from which idolatry has been driven out, and where every Sabbath they meet for the worship of the Triune God. These 96 village Christian congregations are formed into 23 organized churches, two or three, three or four villages forming one organized church. We have a Classis at Arcot, consisting of those 23 churches. And then there are 3,929 baptized members of the Church, including baptized children. We have 1,555 catechumens under instruction for baptism. We have 86 village schools established; and in these there are 2,313 pupils studying the Bible every day. We have six caste-girls' schools in our different stations, and they are attended by the daughters of the highest of the people. In these there are 374 heathen girls studying day by day the Divine oracles. We have four of the Anglo-vernacular schools of which I have spoken, for the higher education of young men. And then we have six training-schools for training teachers, and Bible women, and catechists, and preachers. There are in those six training-schools for young women and young men 258 boarding pupils, supported, mostly supported, by friends in America, in their studies.

Besides those 96 villages and 23 churches, scattered all over our field, we have preached the Gospel, we have sown the seed, we have gone again and again watering the seed in the 7,000 towns and villages lying within our mission boundaries; and our Arcot Mission is reckoned responsible fo

the cultivation of that whole field: practically there are no other missionaries working there.

MANY EDUCATED HINDUS CONVINCED.

The people have become dissatisfied with their Hinduism. They have learned enough of the truth to see that their old religion is not the soul-satisfying system that they supposed it to be. And this is shown in many ways. I will give you an illustration: In September, 1879, in the adjacent county of Vayalpad, where there was then no Christian, I was on a Gospel preaching tour, and had my traveling dispensary with me. A native official, high in office, in caste, and in social position, sent a messenger to me saying that he would like to see me privately for the treatment of an ailment. I appointed a time. He came to my tent. To my surprise I found that he had some trifling ailment, the treatment of which was dispatched in a few moments. I wondered that he had come, but I soon found he had used that little ailment merely as a cover. He wanted to talk with me about Christianity, and Nicodemus-like, he had come by stealth. He introduced the subject himself. After an extended conversation on the character and the claims of Jesus of Nazareth to be the Savior of the world, he said to me in substance:

“Sir, I am not a Christian. I am still regarded as a devout Hindu. But in my heart I dare not deny the claims of the Bible. *I see the power of Jesus Christ in the lives of His followers so distinctly that I cannot deny His Divinity.* He must be Divine, or

He could not work such a change in the lives of those who become His disciples. He is not yet my Savior. Caste, wealth, position, family, all, hold me back. But even now I never allow Him to be spoken against in my presence. I have long been reading the Bible in secret. The more I read of Christ and ponder over His life and teachings, and the power to conquer sin that comes from embracing His religion, the more do I feel that in the end I shall have to accept Him at any cost as my personal Savior."

Such men must be reached. Such men in all our 7,000 towns and villages must be met and personally dealt with. These schools that are asking to be put under our instruction and have the Bible taught in them, must be received, and the Bible taught there, if we are to win that Arcot district for Jesus. The seed we have scattered here and there must be watered, and the field cultivated; and for that purpose, as you see, our Synod has directed that a theological seminary be now established, and that we push the work of raising up native Pauls and Barnabases and Timothys for the work there; and that we seek to do.

WHAT REMAINS TO BE DONE.

And now we come to a singular aspect of affairs. We are indeed thankful for the great fruitage that we have gathered as the result of the small amount of labor that we have expended; but what

is that among so many? The Arcot Mission is equivalent to all the State of New York south of Troy. We have, as I told you, eight stations scattered through that district where eight missionaries should be—there are six on the ground now and two in America—where eight missionaries should be, proclaiming the Gospel and cultivating the field; but what are they in that great district? Suppose New York State to be heathen. Place one missionary on Long Island and make that his parish, and another in New York, another in Poughkeepsie, another in Albany, another in Utica, another in Binghamton, another in Elmira, and another in Rochester; and then ask why it is that the State of New York is not converted! Grant that there are 96 congregations in the Arcot Mission. People have said to me: "That field must be nearly converted, isn't it?" Suppose you have 96 churches scattered all through the State of New York from Montauk Point to Niagara, will those beacon lights be near enough together so that their light can even be seen from one to the other? Why, the darkness will only have become the more apparent! We have 23 churches; but what are they for the four millions of inhabitants that we have to win for Christ?

Yes, we have done something; we have made the people dissatisfied with their own system; but we have not yet given them Christ. Said a Brahmin to one of our missionaries, out in the farther

corner of the field, who was visiting that village for the third time in ten years: "Sir, why do you come to us as you do? You come just often enough to make us dissatisfied with our old religion; you shake our faith in our ancient gods; and you don't come enough to explain your religion to us so that we can intelligently embrace it. Either keep away entirely, or come and bring us to your God and Savior." And there was truth in what he said.

SKEPTICISM BUSY.

They have lost faith in their religion; and now Satan comes in, for he is wily. They are dissatisfied with their ancient system, and he brings in the books of John Stuart Mill and Herbert Spencer, and Huxley and Bradlaugh, and men of that class—yes, and Thomas Paine. The writings of these men are scattered all through India, and there are presses there running night and day casting off pages by the million for the poisoning of those awakened Hindu minds. Anything opposing Christianity will be published by them and scattered through the country broadcast; the whole nation is on the eve of coming out of Hinduism and going into—what?

"Sir," said a Brahmin priest to me one day—he had walked in eighty miles to see me. "Sir," said he, "Hinduism cannot stand the light that you missionaries are letting in upon it. It is not the soul-satisfying system that we vainly imagined it

to be. Sir, Hinduism is doomed. It must go by the board. What are you going to give us in its place?" We were seated under a banyan tree while I tried to tell him of the pure religion of Jesus Christ, which I said we were going to give them in the place of Hinduism; and as I told him that, my voice faltered, my tongue clung to the roof of my mouth; cold sweat came out upon me. I could not speak. Said I to myself: "Am I telling this man true, or am I telling him false? Are we going to give to India, to those teeming and now awakened millions, are we going to give them the religion of our Jesus? or are we going to awaken them and dissatisfy them with their own system, and then leave them to drift out into skepticism or rationalistic Deism or Agnosticism? That is what they are drifting to, and that does not interfere with their caste and their Hindu temples. Shall we let them go out into that? Shall the ruins of Hindu temples be built up into temples for Satan, or temples for the Most High God?"

UNION IN THE FIELD.

Our General Synod has directed the Arcot Mission to inaugurate measures for consolidating the workers there into one body, that shall go forward and plant the Church of Jesus Christ in India without being tied to any Occidental mother. We are anxious to do so. We are now beginning to clasp hands preparatory to the final attack upon the enemy's strong

holds. We have gained the strategic points throughout all India—the Arcot Mission is but a sample—we have gained the strategic points; the campaign is planned, and now we are anxious to make the final assault. The enemy are weakening. Their fortresses are undermined, and they know it. Already we see them loosening the halyards to haul down the flag, and surrender to the oncoming army of Jesus, if only we make a vigorous assault; but we are too weak to make it. We send back an appealing voice to our home churches in all the lands that support us, and beg of them to send on the reinforcements, that we may now make the final assault.

SHALL THE ASSAULT BE MADE ?

We listen for the reply, and what is it that comes to our eager ears? What do we hear? “Hold on! You are going too fast. The Church at home can’t afford to let you advance any farther. Hold what you have gained if you can; but the Church of Christ is too poor to let you go on to the final assault for victory.” O merciful Jesus! is it thus that we, redeemed by Thy precious blood—we, for whom on Calvary Thou didst cry in agony, “My God, My God, why hast Thou forsaken Me?”—we, bought by the blood sweat-drops in Gethsemane—is it thus that we show the measure of our love to Thee?

O Church of the living God, awake! arouse from your lethargy and spring forward to the conflict. Give your sons and your daughters to this war of

Immanuel. Consecrate to Him your silver and your gold. Fill up the mission treasuries to the overflow. Let a shout go forth that shall leap over seas and continents, and reach the ears of your waiting hosts in those distant lands. What shall it be? Shall we catch the cry, "March onward! Seize every point of vantage: Call upon the enemy to surrender: Reinforcements are on the way: Supplies in abundance are coming: March on and conquer the land for Christ!" Let that word come, and within the lives of us who are here we will show you India bowing low at the feet of our Jesus.

To be had of THE BOARD OF FOREIGN MISSIONS of The Reformed Church in America; Rev. H. N. Cobb, D.D., Cor. Sec., 34 Vesey St., N. Y.

RECEIVED
APR 8 1902
MR. SPEER.

Synod
of the
CHURCH OF ENGLAND
IN CEYLON,
The Constitution,
Fundamental Provisions
and
Regulations not Fundamental,

*PASSED AT THE FIRST MEETING OF THE SYNOD
ON THE 7th OF JULY, 1886.*

COLOMBO:

H. W. CAVE & CO., PRINTERS.

ALTERATIONS AND CORRECTIONS IN
AND INSTRUCTIONS ADDITIONAL TO
THE FUNDAMENTAL PROVISIONS
AND REGULATIONS NOT FUNDAMENTAL.

*Passed at the First Meeting of the Synod of the Church of
England within the Diocese of Colombo, held on 7th July 1886.*

1. That it be an instruction to the Standing Committee that resolutions for the first day of Synod in their hands fourteen days before the meeting of Synod, shall be sent to the local papers for the information of Members of the Synod.—*Resolution No. 16 of 31st August, 1887.*

2. That a copy of the Agenda paper for each Session of Synod shall be issued to each member of Synod at least fourteen days before the meeting of Synod.—*Resolution No. 13 of 27th August, 1890.*

3. (*Erratum*) para. 9, Chap. II., Sec. 1, last line, for 50 or more electors read “50 or more members”

4. (*Erratum*) para. 10, Chap. II., Sec. 5, omit “every” and for electors read “members.”

5. Chapter II., Schedule C. at the end add “numbering as I believe—accustomed members.”—*Resolution No. 5 of 27th August, 1889.*

6. Chapter III., Sec. 3, altered to read as follows:—“The Standing Committee shall annually draw up a report of the business transacted by it during the past year, of the attendance of its members, and of the general condition of the Diocese, together with a statement of accounts duly audited, and shall communicate such report to all members of Synod not less than one month previous to the meeting of Synod, or immediately on receiving notice of the election of any member.”

6. (*Erratum*) para. 20, Chap. V., Sec. 37, omit the word "Mission" in the last line but four.

7. Chap. VI., Sec. 9. Synod by Resolution No. 11 of 13th November, 1888, determined that the Standing Committee is the authority to which the Incorporated Trustees shall be at liberty to apply for directions respecting the matters referred to in the said section for which they may wish for such direction.

8. Chapter VI.—Fundamental provisions as to the Incorporated Trustees purport to be amended as follows:—

(a.) That the word "aforesaid" between the words "Trustees" and "shall" in the 1st Section be deleted.

(b.) That all the words after the word "seal" in the 1st Section be deleted, and that the following words be substituted, viz:—"Provided that such seal shall not be affixed to any deed or document except in the presence of at least three of the Incorporated Trustees, who shall sign their names in token of their presence."

(c.) That the 2nd Section be repealed, and that the following Section be substituted therefor, viz:—"In the event of any vacancy occurring in the Board of Incorporated Trustees by the death, resignation or absence from the island for a period exceeding six months, of any Trustee, or by removal, as hereinafter in this Section provided, the Standing Committee shall appoint some fit and proper person, being a member of the Church of England, to fill such vacancy; and such person so appointed shall act as Trustee until the Session of Synod held next after the date of such appointment, and thereafter if such appointment is confirmed by Resolution of the Synod: provided always that the Synod shall have power by a majority of two-thirds of the Clergy and Lay Representatives present voting together, to remove any or all of the members of the said Corporation.—*Resolution No. 22 of 19th March, 1889.*

Note.—Chapter VI., Sec. 1, as to the appointment of 5 persons has been confirmed by Ordinance No. 32 of 1890, with provision for the use of the seal by three of the Trustees.

RESOLUTIONS AFFECTING ENDOWMENT FUNDS.

9. That the Incorporated Trustees of the Church of England in Ceylon be, and they are hereby directed to hold forever for the sole purpose of the Endowment of the Clergy of the particular Church on account of which they were paid to the Incorporated Trustees the lapsed salaries paid over by Government: the principal to be invested and the interest only to be paid to the Standing Committee, to be by them handed over to the Trustee or Trustees lawfully appointed, or if there be no Trustee, then to the Churchwardens of the Churches,

in title whereof such lapsed salaries were originally paid, and to be by such Trustees applied to the payment respectively of the Stipends of the Clergy duly licensed by the Bishop: provided that in the absence of any directions to the contrary, the interest or so much thereof as shall remain unapplied shall be added to the principal.—*Resolution No. 7 of 13th November, 1888.*

10. That the Incorporated Trustees of the Church of England in Ceylon be, and they are hereby directed, to hold for ever the Central Clergy Endowment Fund, together with all monies that may hereafter be added thereto, for the sole purpose of Clergy Endowment, the principal to be invested, and the interest only to be applied to the payment of the Stipends of the Clergy duly licensed by the Bishop, in such manner and in such proportion as the Standing Committee shall from time to time direct: provided that in the absence of such direction, the interest, or so much thereof as shall remain unapplied, may be added to the principal.—*Resolution No. 8 of 13th November, 1888.*

11. That the Standing Committee be authorised by the Synod to execute a deed between the Standing Committee on behalf of the Synod and the Incorporated Trustees tying down the money collected or hereafter to be collected for the Central Clergy Endowment Fund for the purpose of Clergy Endowment only, should such a deed be required by the Society for Promoting Christian Knowledge as a condition of paying its grant for the purpose of Clergy Endowment to the Diocese—*Resolution No. 18 of 14th November, 1888.*

12. That the Hon. W. H. Ravenscroft and Mr. H. W. Green, being members of the Standing Committee be, and they are hereby nominated to execute the Trust Deed referred to in Resolution No. 18 of 14th November, 1888.—*Resolution No. 24 of 19th March, 1889.*

Note.—The Trust Deed modifies Resolution No 8 of 13th November 1888, by providing that no interest may be added to principal, but that the whole of the income shall be spent in the payment of the Stipends of Clergy connected with the poorer Churches and Mission districts of the Diocese.

13. That the Incorporated Trustees of the Church of England in Ceylon be, and they are hereby directed to hold for ever the money already received or to be hereafter received by them for or on behalf of any particular Church or Congregation, to be by the said Incorporated Trustees held for the sole purpose of the Endowment of the Clergy of such particular Church or Congregation: the principal to be invested, and the interest only to be paid over to the Standing Committee, to be by them handed to the Trustee or Trustees lawfully appointed, or if there be no such Trustees then to the Churchwardens of the particular Church or Congregation, for the payment

of the Stipend of the Clergyman of such particular Church or Congregation, duly licensed by the Bishop: provided that in the absence of any directions to the contrary the interest or so much thereof as may remain unapplied may be added to the principal.—*Resolution No. 9 of 13th November, 1888.*

14. That the Incorporated Trustees of the Church of England in Ceylon shall hold for ever the monies already received by them, or to be by them hereafter received, on account of the Bishopric Endowment Fund, for the sole purpose of the endowment of the see of Colombo: the principal to be invested and the interest to be added to the principal until the vacation of the See by its present Incumbent; and thereafter the principal to remain invested and the interest only to be paid over to the Standing Committee to be by them applied to the payment of the salary of the Bishop and his successors lawfully appointed to the See of Colombo: provided that pending any such appointment it shall be lawful for the Standing Committee from time to time to direct that the interest be added to the principal.

(Signed)	C W. HORSFALL,	} The Sub-Committee appointed to examine the alterations in the Rules and have them printed.
„	F. LIESCHING,	

COLOMBO, 6TH AUGUST, 1891.



No. 6.—1885.

An Ordinance to enable the Bishop, Clergy, and
Laity of the Church of England in Ceylon
to provide for the regulation of the
affairs of the said Church.

ARTHUR GORDON.

WHEREAS by the Ordinance No. 14 of 1881, intituled "An Ordinance Preamble
to amend the Ordinance No 1 of 1870, intituled 'An Ordinance
relating to the Fixed Civil Establishments of this Colony,'" the
salaries and allowances payable to the Bishop and other ecclesiastical
persons of the Church of England, out of the Colonial Treasury, have been
prospectively abolished, and provision has been made for payment from
time to time to trustees for the use of the said Church until the 1st day of
July, 1886, of the salaries and allowances payable in respect of offices
which may become vacant before that date:

And whereas, in consequence of the prospective withdrawal of all State
grants to the said Church it as been decided that all the right, title, interest,
powers and control of the Government held and exercised in and over all
churches, the salaries and allowances in respect of which have been
prospectively withdrawn, shall be transferred to trustees, save and except
the right, title and interest in the two Churches hereinafter mentioned,
subject nevertheless, in all respects to the same uses, conditions and
limitations and for the same purposes as the same are now held and
exercised by the said Government:

And Whereas by Ordinance No. 15 of 1881, entitled "An Ordinance for
the appointment of Incorporated Trustees of the Church of England in
Ceylon," all the right, title, interest, powers and control held and exercis-
ed by the Government in and over all churches, the salaries and allowances
in respect of which had been prospectively withdrawn,—save and except as
regards the Church of St. Peter, Colombo, and St. Paul, Kandy,—were
transferred to certain trustees and their successors as a body corporate,
pending the appointment of a governing body, to represent the said
churches: And whereas it is expedient to repeal the said Ordinance
No. 15 of 1881, and to make other provisions in lieu thereof, and to enable
the Bishop, Clergy, and the Laity of the Church of England to make such
arrangements for the management of their ecclesiastical property and
affairs as they may think fit and necessary:

Be it therefore enacted by the Governor of Ceylon, with the advice and
consent of the Legislative Council thereof, as follows:—

1. Ordinance No. 15 of 1881, entitled "An Ordinance for the appoint-
ment of Incorporated Trustees of the Church of England in Ceylon," is
hereby repealed.

Repeal of
Ordinance
No 15 of 1881.

Authorization for Bishop, Clergy, and Laity of Church of England to hold Synods.

2. From and after the time when this Ordinance shall come into operation, it shall be lawful for the Bishop, Clergy, and Laity, being members of the Church of England in the Diocese of Colombo, to hold Synods, Assemblies or Conventions at such places, in such manner, and for such purposes in connection with their ecclesiastical affairs as to them shall seem fit, and to make and enforce regulations in connection therewith, which shall be binding upon such persons as have either directly or indirectly assented thereto: Provided that nothing herein contained shall authorize the imposition of any rate or tax upon any person or persons whomsoever, whether belonging to the said church or not, nor the infliction of any temporal punishment, fine, or penalty upon any person other than his suspension or removal from an office or privilege in or under the control of the said Synod, Assembly, or Convention, or the making of any rule or regulation contrary to the law of the Colony: Provided that nothing be done at variance with the doctrine and discipline of the Church of England, or that will sever this Diocese of Colombo from the said Church, and that any alteration which shall by mistake or otherwise effect such severance as aforesaid shall be null and void.

Bishop to fix time and place of first Synod.

3. It shall be lawful for the Bishop of Colombo, or his representative duly constituted, to fix the time and place for holding the first Synod, Assembly, or Convention.

Synod, Assembly or Convention to consist of Bishop, licensed Priests, and representatives of the Laity.

4. The first Synod, Assembly, or Convention shall consist of the Bishop, the Clergy of the Church of England being in priests' orders and the representatives of the laity.

Baptized laymen of 21 years of age and subscribing to declaration to vote for representatives of laity.

5. All baptized laymen of twenty-one years of age and upwards, who shall subscribe to a declaration substantially in the form given in the schedule A hereunto annexed, shall, subject to the provisions of section 6 of this Ordinance, have the right of voting at the election of representatives to the first Synod, Assembly, or Convention upon being registered so to vote by the proper authority accordingly.

How laity to be represented.

6. At the first Synod, Assembly or Convention the laity shall be represented by one representative for every congregation or group of congregations according to the number of members thereof, there being one representative where the persons of over fifteen years of age forming a congregation or group of congregations number over 50 and under 150; two, where they number over 150 and under 300; three, where they number over 300 and under 600; four, where the number is above 600; Provided that no congregation or group of congregations shall have more than four representatives. Every representative shall, before performing the duties such, subscribe to a declaration according to the form contained in schedule B. to this Ordinance.

First Synod to determine when subsequent Synod to be held.

7. And after the first meeting, the Synod, Assembly, or Convention shall have the power of determining the time when and place where its subsequent meetings shall be held, and the qualifications necessary to entitle the clerical and lay members of the Church of England to vote thereat.

Synod may, subject to certain conditions, change its constitution.

8. It shall be in the power of such Synod, Assembly, or Convention, having met as described above, afterwards to alter its constitution in any way, provided that no such change be made except with the consent of the Bishop of Colombo for the time being, and also of two-thirds of the whole

order of clergy, and two-thirds of the whole order of lay representatives as above described, and provided that nothing be done at variance with the doctrine and discipline of the Church of England, or that will sever this Diocese from the said Church; and that any alteration which shall by mistake or otherwise effect such severance as aforesaid shall be null and void.

9. It shall be lawful for the first or any subsequent Synod, Assembly or Convention, held under the authority of this Ordinance, by any Statute, Ordinance or resolution to be passed for such purpose, to nominate any number of persons, being members of the Church of England, to act as a corporation for the purposes hereinafter mentioned, and upon such statute Ordinance or resolution being recorded in the registry of the Supreme Court such persons and their successors to be appointed as hereinafter provided for, shall become a corporation, with continuance for ever under the style of "The Incorporated Trustees of the Church of England in Ceylon," with full power and Authority to have and use a common seal, and as trustees for the said Church to receive, take, hold, or otherwise dispose of all description of property both real and personal, and shall and may be able and capable in the law to sue and be sued, answer and be answered, in any court or courts or elsewhere, in all actions or causes whatsoever for, touching, or concerning the same: Provided always that the change, succession and removal of the members of the said corporation and the constitution and government thereof, and the beneficial uses and disposal of the property to be held in trust by them as aforesaid, shall be regulated, decided, and declared from time to time by the said Synod, Assembly or Convention, and shall be made subject to such regulations as may from time to time be made thereby in virtue of the powers conferred by this ordinance.

First Synod to appoint Incorporated Trustees.

10. All the right, title, interest, powers and control in and over all churches with their appurtenances, (save and except the Churches of St. Peter Colombo, and St. Paul, Kandy,) which by Ordinance No. 15 of 1881 were proposed to be transferred to "The Incorporated Trustees of the Church of England," as referred to in that Ordinance, shall, upon such a Body Corporate as is referred to in this Ordinance coming into existence, forthwith become absolutely vested in such Body Corporate, as well as any other property which may in any manner or at any time hereafter devolve upon the said trustees in their capacity of the incorporated Trustees of the Church of England

Right, title, interest, power and control over all churches with appurtenances be absolutely vested in Incorporated Trustees of the Church of England.

11. Until the first of such Synods, Assemblies or Conventions, as are referred to in the previous provisions of this Ordinance, shall have appointed the Incorporated Trustees of the Church of England in Ceylon in terms of section 9 of this Ordinance, the properties, rights, and power to be vested in the said Incorporated Trustees of the Church of England in Ceylon as herein before provided shall in the meantime be vested as follows:—

Provisions for vesting of property of Church of England pending appointment of Incorporated Trustees.

- (a) Relating to churches or congregations having trustees lawfully appointed thereto: in such trustees,
- (b) Relating to the churches of Kelaniya and Kohilawatte: in the Trustees of St. Thomas's College, Colombo;
- (c) Relating to the churches of Mannar and Kalpitiya: in the Bishop of Colombo; and
- (d) Relating to any other churches than those mentioned in sub-sections (a), (b) and (c): in the Bishop of Colombo.

Provided, however, that nothing herein contained shall prevent or delay such properties, rights and powers vesting in the Incorporated Trustees of the Church of England in Ceylon so soon as they shall have been appointed. And provided that no right, title, interest, power, and control which by Ordinance No. 12 of 1846 is or may hereafter be vested in trustees appointed thereunder, save and except such right, title, interest, power and control as by Ordinance 15 of 1881 it was purported to convey to the Incorporated Trustees as therein bound, nor any right, title, interest, power, and control which by any deed or other instrument is or may hereafter be vested in the Bishop of Colombo, or his successors, or in any other trustees, for the benefit of the said Church, shall vest in such Incorporated Trustees of the Church of England in Ceylon.

Death, retirement, or removal.

12. It shall be lawful for the said Synod, Assembly or Convention to make provision for the appointment and resignation of Bishops, and to admit any persons to be Bishops of Colombo, and when vacancies in the See occur generally to regulate their tenure of office and their retirement or removal therefrom, and the persons so admitted shall be Bishops of Colombo for the purpose of this Ordinance. Ordinance 11 of 1842, Ordinance 14 of 1881, and of Ordinance 12 of 1846, and shall be successors of the present Bishop of Colombo in all trusts now vested in the Bishop of Colombo and his successors. Provided always, that nothing be done at variance with the rights of the Bishop of Calcutta, and provided that nothing be done at variance with the faith, doctrine and discipline of the Church of England.

Ordinance not to come into operation until notified by Proclamation.

13. This Ordinance shall not come into operation unless and until the Governor notifies by Proclamation that it is Her Majesty's pleasure not to disallow the same, and thereafter it shall come into operation upon such day as the Governor shall notify by the same or any other Proclamation

SCHEDULE A

I, ———, do hereby solemnly declare that I am a Member of the Church of England, and that I have for three calendar months last past been an accustomed member of the congregation of ———, and that I am not registered as an elector of any other congregation,

SCHEDULE B.

I, ———, of ———, do solemnly declare that I am a member of the Church of England and a communicant of the said Church.

Passed in Council the Twelfth day of February, One thousand Eight hundred and Eighty-five.

R. H. SINCLAIR,
Acting Clerk to the Council.

Assented to by His Excellency the Governor the Fourteenth day of February, One thousand Eight hundred and Eighty-five.

JOHN F. DICKSON,
Acting Colonial Secretary.

PREAMBLE.

WHEREAS it is expedient to provide for the appointment of a Synod, Assembly or Convention, by which, pursuant to the provisions of Ordinance 6 of 1885, the temporal affairs and financial business of the Church of England in the Diocese of Colombo shall be managed and governed, and also for such purposes in connection with the Ecclesiastical affairs of the said Church as to the Synod shall seem fit, and whereas it is expedient to make and enforce regulations in connection therewith which shall be binding on such persons as have either directly or indirectly assented thereto; and whereas for such a purpose a meeting of the Clergy and Lay Representatives, of the said Diocese has been duly convened at Colombo this seventh day of July one thousand eight hundred and eighty six by the Right Reverend Reginald Stephen, Lord Bishop of the Diocese.

It is hereby agreed by the Bishop, Clergy and Lay Representatives of the Church of England in the said Diocese assembled at this general meeting as follows:

FUNDAMENTAL PROVISIONS.

CHAPTER I. SYNOD.

CONSTITUTION.

1. The Synod of the Church of England in the Diocese of Colombo shall consist of the Bishop, the Clergy, being in Priest's orders, and the Representatives of the Laity.
2. Deacons may take part in the discussions but may not vote.
3. The Bishop shall prepare and keep revised and corrected a roll of the Licensed Clergy of the Diocese, showing their respective seniority from the date of Priest's Orders.

4. In all cases in which any right or power is hereby vested in, or any duty is made incumbent upon, the Bishop, the same shall, in case of his absence, refusal, or inability from any cause to act, be vested in or exercised by his representative, that is to say—in or by the Bishop's Commissary—or if there be no Commissary, or if the Commissary be absent, or refuse, or be unable from any cause to act, in or by the Metropolitan of the Diocese—or if the Metropolitan be absent, or refuse, or be unable from any cause to act, in or by his Commissary—or if there be no Commissary, or if the Commissary be absent, or refuse, or be unable from any cause to act, in or by the Archdeacon of the Diocese—or if there be more than one Archdeacon, in or by the Senior Archdeacon, who shall be able and ready to act—or if there be no Archdeacon, or if the Archdeacon be absent, or refuse, or be unable from any cause to act, in or by the Licensed Clergyman who shall be senior from date of Priest's Orders on the roll of the Clergy of the Diocese and resident therein, and shall be willing, able and ready to exercise or perform the same.

5. The Synod shall appoint a standing Committee yearly from among its members to transact such business as may be assigned to it by the Synod, which Committee shall continue in office until the election of a new committee by the Synod. The Secretary shall be appointed, suspended, or, dismissed by the Standing Committee.

6. If any member of the Standing Committee shall cease to be a member of the Synod, he shall be deemed to have thereupon vacated his place in the said Committee. Provided, however, that during any general election the members of the outgoing Committee shall continue to hold office till their successors shall have been appointed.

7. The Bishop shall be chairman of the Standing Committee and may convene special meetings of the same.

8. The Synod shall have an official seal.

9. The common seal, roll of the Clergy, and Lay Representatives, Books, accounts, muniments, and records of the Synod shall be entrusted to the Standing Committee for safe keeping.

SESSIONS OF THE SYNOD.

10. The Bishop, Clergy, and Lay Representatives shall sit together in each Session of the Synod for the transactions of all business and shall debate all questions together.

11. Sessions shall be held in Colombo in July, August or September of each year at such time and place as the Bishop shall appoint.
12. The failure of one or more electoral bodies to return Lay Representatives in due time shall not prevent the Synod from proceeding to the dispatch of business.
13. A special Session may be convened at any time or place by the Bishop, and shall be convened at any time by the like authority, upon the written requisition of not less than one-third of the members of either order, or one-fourth of the members of both orders conjointly. No business shall be transacted at any special Session save such as shall be expressed in the summons, unless the Synod, with the consent of the Bishop, shall otherwise determine.
14. The Standing Committee shall, before each Session, prepare and publish in such manner as the Synod shall from time to time direct, a list of the members of Synod, and the said list when signed by the Bishop shall be conclusive evidence that those named therein, and none others, are the members of the said Synod: but the same shall be subject to appeal or amendment as the Synod shall direct.
15. Notice of every Session, and of the business to be transacted thereat, shall be given by the Standing Committee at such time and in such manner as the Synod shall determine.
16. The presence of the Bishop, of one fourth of the Clergy, and one fourth of the Lay Representatives shall be necessary to constitute a Session of the Synod.
17. The Bishop shall preside at every Session.
18. The Synod may make Standing Orders for the regulation of its procedure not inconsistent with anything herein enacted, and may from time to time rescind or vary the same.
19. Notice of every act or resolution which the proposer and seconder thereof shall intend to bring before any session of the Synod, shall be signed and delivered by them to the Standing Committee, at such time previous to the date of the commencement of such Session as the Synod

may hereafter appoint, and without such notice no act or resolution shall be voted upon at any such Session; unless the Synod, with the consent of the Bishop, shall otherwise determine.

20. If a division be called for on any question, all the members except the Bishop shall vote together, unless upon the division being called six members at least of either order present shall require the votes to be by orders, in which case they shall be so taken. Provided that after a division has been taken in the ordinary way it shall be lawful on such requisition for the votes to be taken by orders.

21. No act or resolution of the Synod shall be valid which shall not have received the concurrent assent of the Bishop, the Clergy, and the Lay Representatives.

22. Each act or resolution of the Synod shall be written or printed in duplicate under the direction of the Standing Committee, or any two members thereof; and when so written or printed shall be compared and certified as correct by the Standing Committee, or any two members thereof, and shall be signed by the Bishop and sealed with the seal of the Synod.

23. One of such duplicate copies of each such act or resolution shall be filed in a book and deposited in the muniment room of the Synod, and the other shall be sent to the Registrar.

24. All copies of any resolution, or other act of the Synod, authenticated as correct by the Registrar or by at least two members of the Standing Committee, shall be *PRIMA FACIE* evidence thereof without further proof, and as such shall be received in evidence in all the tribunals of the Church and in any legal proceedings.

25. The seal of the Synod shall not be used to authenticate any resolution, or other act of the Synod, or any copy thereof, except in the presence and by the authority of at least two members of the Standing Committee, or such other persons as the Synod shall from time to time appoint.

26. Parishes or electoral districts shall severally contribute to Synodal expenses in such manner as from time to time may be fixed by Synod.

27. If a congregation shall fail to fulfil any engagement into which it has entered with the Synod, the Lay Representatives for that congregation shall not be admitted to the Synod during such default.

28. During a vacancy in the See no fundamental provisions shall be altered or repealed and no new fundamental provision be made.

29. The Synod shall not alter any Fundamental Provision, without the concurrent assent of the Bishop of Colombo for the time being, and also of two thirds of the order of Clergy, and two thirds of the order of Lay Representatives, present in each order, after at least three month's notice before the meeting of Synod, called for considering any amendment of the Fundamental Provisions. And provided that nothing be done at variance with the doctrine, and discipline of the Church of England, or that will sever this Diocese of Colombo from the said Church, and that any alteration which shall by mistake or otherwise effect such severance as aforesaid shall be null and void.

REGULATIONS NOT FUNDAMENTAL.

CHAPTER II.

ELECTION OF LAY REPRESENTATIVES.

1. The words "Electoral Body" in this Chapter shall mean such congregation or two or more congregations united for the time being for electoral purposes, as shall consist of 50 or more electors duly qualified as herein provided.

2. The word "Congregation" in this Chapter shall mean a body of persons who meet regularly for Public Worship according to the rites of the Church of England, and have the Sacrament of the Lord's Supper periodically administered among them.

3. A congregation shall be entitled to representation by itself as an electoral body according to the total number of persons who being of 15 years of age are accustomed members of the congregation.

4. Any congregation whose total number computed as above shall be less than 50 shall be for electoral purposes united to such other Congregation or Congregations as to the Synod shall from time to time seem expedient.

5. Every electoral body shall be entitled to return.

One representative for every 50 electors.

Two " " " 150 "

Three " " " 300 "

Four " " " 600 or more.

6. No person shall Vote for the election of a Lay Representative for any congregation unless he shall have been baptized and be of the age of 21 years or upwards and shall have subscribed to a declaration substantially in the form given in (Schedule A) provided that any person who by distance or otherwise is unable to attend regularly at the services of any congregation may, with the consent of the Clergyman, declare himself a member of any duly constituted electoral body.

7. Each electoral Body shall elect its Lay Representative or Representatives, in accordance with section 6 as above, at a vestry or other meeting, presided over by the Clergyman, (if present,) duly convened for that purpose, to be held in the month of June in each year. Provided that the certificate of election in the form Schedule C, be sent to the Bishop by the Chairman on or before the 6th day preceding the Meeting of Synod. Any return received after that date from accidental circumstances shall be handed to the Bishop in Synod, and by him be referred to the Standing Committee, before the Lay Representative can take his seat, provided that the Standing Committee shall meet within 24 hours after such reference and forthwith report to the Synod. The Synod may then if it think fit admit such Representatives.

8. At the election of Lay Representatives it is the duty of the Chairman to receive the votes of as many qualified electors as choose to vote, and the person or persons elected by them must necessarily be declared the Lay Representative or Lay Representatives. Provided that no layman who shall have been repelled from Holy Communion in accordance with the rubric prefixed to the Order for the

Administration of the Lord's Supper and whose repulsion shall have been reported to the Bishop, shall, unless he be re-instated by the Bishop's Court, be eligible to exercise any office or function recognized by the Synod.

9. Every Lay Representative shall, before performing the duties of his office, subscribe to a declaration according to the form contained in Schedule B.

10. When a vacancy shall occur in the representation of any electoral body, the minister shall give notice to the Bishop stating the cause of the vacancy and shall call a meeting for a fresh election; the Bishop shall announce all such vacancies and elections to Synod when sitting. All resignations of office of Lay Representatives shall be forwarded to the minister.

11. In case of any question arising as to the validity of any election of Lay Representatives, the matter shall be referred to the Standing Committee who shall decide upon the question at issue, and in such enquiry the Standing Committee shall be guided by the real justice and substantial merits of the case, without strict regard to legal forms and solemnities. There shall be an appeal from the decision of the Standing Committee to the Synod. In case the Standing Committee, or the Synod on appeal, shall decide that the election of any Lay Representative is invalid, the electoral district shall forthwith proceed to a new election.

SCHEDULE A.

I———, do hereby solemnly declare that I am a Member of the Church of England, and that I have for three calendar months last past been an accustomed member of the congregation of———, and that I am not registered as an elector of any other congregation.

SCHEDULE B.

I——— of——— do solemnly declare that I am a member of the Church of England and a communicant of the said Church,

SCHEDULE C.

I certify that at a Meeting duly convened on the _____ day of _____ 18. Mr. _____ of; Mr. _____ of, Mr. _____ of, _____ being communicants of the Church of England within the Diocese of Colombo were elected to serve as Lay Representatives for the Congregation of _____

Dated _____ 18

Chairman.

 REGULATIONS NOT FUNDAMENTAL.

CHAPTER III.

THE STANDING COMMITTEE.

1. The Synod shall at its annual meeting appoint a Standing Committee and Auditors, to transact such business as may be assigned to them by the Synod, to hold office until their successors be appointed.

2. There shall be a Secretary of the Diocese who shall be appointed, suspended, or dismissed by the Standing Committee.

3. At the annual Meeting of Synod the Standing Committee shall deliver their report for the past year, with statements of accounts duly audited which shall be printed and published.

4. The Synod shall then proceed to the election of the Standing Committee and Auditors for the ensuing year, they having been duly proposed and seconded before the election. Should more than the necessary number be proposed the election shall be by ballot.

5. The standing Committee shall consist of the Bishop, seven clerical, and fourteen lay members, the Bishop when present presiding; seven members to form a quorum.

6. The Standing Committee shall meet quarterly, or oftener. The Bishop may convene special meetings if necessary.

7. The Standing Committee shall have power to appoint sub-Committees from its own number to facilitate the discharge of the several duties assigned to it by the Synod.

8. The Treasurers shall be appointed by the Standing Committee.

9. On the occurrence of a vacancy by the resignation, or death, or absence from the island exceeding four months, of any member of the Committee, the remaining members of the Committee shall proceed at their next meeting to fill up the same from amongst the members of the Synod.

FUNDAMENTAL.

CHAPTER IV.

ELECTION OF BISHOPS.

1. On the avoidance of the See the Standing Committee shall forthwith cause to be made a call of Synod, to meet within two calendar months from the date of summons.

2. The Synod Roll having been called over, the following question shall be the first order of the day to be disposed of "shall this Synod proceed to the election of a Bishop."

3. If election be negatived, the question shall then be put, "shall this Synod delegate the selection of a Bishop to the" "Archbishops of Canterbury and York, the Bishop of London, "and two other Bishops to be chosen by the Synod." If this be affirmed, it shall be accepted as the decision of the Synod, and the two Bishops as above shall be nominated and chosen. The Standing Committee shall thereupon be authorised to communicate the decision to the Archbishop of Canterbury.

4. If Delegation, as above, be negatived, the question shall then be put, "shall this Synod delegate the selection of "a Bishop to the Metropolitan and his co-provincial Bishops," If this be affirmed, it shall be accepted as the decision of the Synod, and the Standing Committee shall be authorised to communicate the decision to the Metropolitan.

5. If the question be affirmed, "That this Synod do "proceed to the election of a Bishop," the Clergy, in the exercise of their privilege, shall forthwith, through the Archdeacon or other Chairman appointed in his absence, place before the Synod the name of some person or persons (not more than 3 in all) being in Priest's Orders, and of the age of 30 years, or of some Bishop eligible for the Vacant see.

6. The said name or names shall without delay be considered by the lay Representatives in Committee, sitting by themselves, who shall have the right of adding other names (not more than 3 in all) to the list proposed by the Clergy.

7. A conference, if requested by either order, on the list returned to the Clergy, with or without addition, shall then be held by delegates equal in number and chosen by both orders separately, the object of such conference being if possible to reduce the number of names finally to be ballotted for by Synod.

8. On the re-assembling of the Synod the names retained on the list shall be ballotted for by the Clergy and Lay Representatives, and every name which shall fail to obtain one-fifth of such Clergy and Lay Representatives present, voting by orders, shall be struck off.

9. The balloting shall be continued unless one of the names shall have obtained two thirds of the votes as aforesaid, and the person obtaining such number shall be the Bishop elect.

10. Should no such proportion of votes be given for any one of the names on the list, then a second ballot shall take place, and the person whose name shall secure three-fifths of the votes of each order, as before provided, shall be the Bishop elect.

11. If none of the persons ballotted for obtain such a majority, then it shall be competent for the Clergy entitled to vote, and the lay Representatives in like manner, by a

majority of those present and voting by orders, to put in nomination a second time any person who shall have been nominated previously by either order, or any other qualified person.

12. If after the question has been affirmed, "That this Synod do proceed to the election of a Bishop," the Synod do not elect any person under clauses 5 to 11, Question 2 as provided in clause 3 shall be put to the Synod, and if Question 2 be negatived, Question 3 as provided in clause 4 shall be put.

13. Failing an election by any of the three courses as above, or should the person elected decline to accept the office of Bishop, the Bishops of the 5 primary sees of England, namely, the Archbishops of Canterbury and York, and the Bishops of London, Durham, and Winchester shall be respectfully requested to select the Bishop.

14. If the Bishop elect be in Ceylon or in India, he may be consecrated by the Metropolitan in Calcutta or Colombo. If however the Bishop be selected elsewhere after delegation, he may be consecrated in England, the selection being reported to the Synod. Provided always that nothing be done at variance with the rights of the Bishop of Calcutta.

15. In all cases the name of the Bishop Elect shall be reported to the Metropolitan.

FUNDAMENTAL.

CHAPTER V.

BISHOP'S COURT.

1. There shall be a court for the exercise of ecclesiastical jurisdiction within this diocese to be styled "The Bishop's Court."

2. The Judge of the Bishop's Court shall be appointed by the Bishop and have the style or title of "Chancellor."

3. The Chancellor shall be a Member of the Church of England, and a communicant, and also shall be an Advocate or Barrister of standing. On appointment, he shall swear that he will administer the laws of the Church of England as by law established to the best of his ability, and that he will deal justly and uprightly without respect, favour, or reward.

4. The Chancellor shall hold his office until death or resignation, provided that he maintain the course of life and doctrine and the oath required from him on entering office. If he depart from that course of life and doctrine and break the oath required on entering office, the Bishop, on a resolution of the Synod may remove him from office.

5. The Chancellor shall have an official seal, upon which shall be engraved the title of his jurisdiction. This seal shall be kept by him, or his lawful substitute, and used only for official purposes.

6. With the Chancellor and for his assistance, shall be six assessors, chosen by the Synod, three of whom shall be Clergymen, and three Laymen, Members of the Church of England and Communicants.

7. The Clerical Members of the Synod shall elect three Clergymen, and the Lay Representatives three Laymen, who shall hold office for three years, to act as assessors, and they shall be eligible for re-election.

8. Any casual vacancy by death, resignation, or continued absence from Ceylon for twelve months, occurring among the clerical or Lay Assessors shall be filled by the remaining Assessors or a majority of them, but such elected Assessor shall go out of office with his co-assessors.

9. Two Assessors shall be chosen each year, one Clergyman and one layman, to replace the two retiring Assessors in rotation, so that the whole shall retire once in three years, provided that each Assessor shall be eligible for re-election.

10. There shall be a Registrar of the Court appointed by the Bishop.

11. The presence of the Registrar or his lawful Substitute shall be necessary to the conduct of any trial.

12. The Court shall have jurisdiction with regard to those offences or misdemeanours, or for those purposes only, which are within the jurisdiction of the Bishop's Court, for example :—

(1) For offences or Misdemeanours of the Clergy, (a) Heresy, (b) Immorality (c) failure in or breach of duty, after admonition by the Bishop of the Diocese.

(2) For the Laity. In matters affecting the duties of Church Wardens, Sidesmen, and Trustees of patronage and Church property.

(3) As a Court for deciding in contested cases as to the introduction or erection of furniture or ornaments in a Church or Chapel, or to restrain the excess or misuse of these things.

13. The Chancellor shall in the hearing and determining of causes ecclesiastical be ruled and governed by the ecclesiastical Laws of England.

14. No judgment shall be given or punishment awarded in this Diocese for any offence, or misdemeanour, which is within the jurisdiction of this Court, except by the Chancellor, and of which a written and officially sealed copy is recorded.

15. The order of the Court shall be binding upon all named in the judgment, whether commanding to act, or restraining from action.

16. The punishments to be awarded by this Court shall be,

(1) For the Clergy (a) Admonition (b) Suspension, (c) deprivation of office.

(2) For the Laity, either (a) Admonition, (b) Suspension from office (c) removal from office (d) removal from the list of electors.

17. Assessors may express their dissent in writing, and the dissent shall be recorded, but the Chancellor alone is responsible for and shall prepare the judgment.

18. The Chancellor shall be judge in the Bishop's Court, and shall be assisted by a Clerical and Lay-Assessor, who shall be selected by lot, one week before the trial at which they shall have to sit, out of the list of assessors in the presence of the party defendant (who shall receive due notice) or their Agents: or if the party defendant shall not defend the suit in his absence, provided, however, if both parties shall express their consent in writing, it shall be in the power of the Chancellor to hear the case alone.

19. The Bishop may promote a complaint provided that the Standing Committee shall be the Committee of preliminary enquiry.

20. Any four communicants being parishioners, desirous of promoting a complaint, shall send to the Registrar in the form D, or as near thereto as may be, a declaration in the nature of a deposition signed by them and setting forth the grounds of such complaint, together with a statement of the evidence by which they propose to prove the same. Provided that the furnishing of such a statement shall not effect the right of any party to the suit to produce further evidence.

21. The promoter of the suit, complaint or charge shall at the time of making complaint or charge either deposit such sum as the Registrar may require or enter into a bond, duly signed, undertaking to meet the pecuniary expenses connected with the trial of such complaint or charge, assigned by the Chancellor.

22. A copy of fees shall be kept by the Registrar, signed by the Chancellor, which may be seen by any complaint or defendant.

23. If the case be a complaint or charge the Registrar shall transmit a copy of the complaint or charge to the person accused within seven days, requesting an answer; he shall await the answer not more than 21 days.

24. The charge and the answer if any, shall be laid before a commission consisting of the Registrar and 3 Laymen and 3 Clergymen appointed by the Bishop. If this commission shall decide that there is a *PRIMA FACIE* case, and also that there is good cause why the case should

proceed it, shall go to trial before the Chancellor, unless the party accused shall admit the charge and submit himself to the judgment of the Bishop, in which case the Bishop may pronounce judgment without further proceedings. If good cause be not found it shall be dismissed.

25. In every case where such good cause for further proceedings has been found, and in which from the nature of the offence charged it shall appear to the Bishop, that great scandal is likely to arise from the Clergyman or officer accused continuing to perform his duty while such charge is under investigation, the Bishop shall cause a notice to be served on the accused inhabiting him from performing his duties during the investigation or until the Bishop shall withdraw such inhibition.

26. The Registrar shall obtain from the Chancellor the place, day, and hour of trial, and shall cite all parties concerned to appear at the place, and on the day and hour appointed.

27. The Chancellor shall at the instance of either of the said parties, issue letters to the persons whose evidence may be needed at the trial requiring them to attend at such time and place as aforesaid; and if necessary, requiring them also to bring with them such books and writings relating to the matters in issue as may be in their possession or power.

28. The Court has no power to compel the attendance of witnesses, but it shall be an offence in a member of the Church of England if he refuses to attend when required by the Chancellor and may be punishable by removal of the name of the offender from the list of registered voters for Lay Representatives, or from office, if he be an office bearer.

29. When any witness shall be unable or unwilling to attend, the Chancellor may at any time, in such manner or such terms as he shall see fit, appoint a Commissioner to take the testimony of such witness, and such witness may be examined, cross examined, and re-examined by the parties or their Agent or Counsel, before such Commissioner. The examination shall be reduced to writing and signed by the witness and Commissioner, and shall be forthwith transmitted by him, under seal, to the Chancellor, and the same shall, without further proof, be receivable in evidence by the Court.

30. The terms of suit or charge may, at any time, by permission of the Chancellor be amended in such manner and on such terms as the court shall think fit and necessary for the purposes of justice, provided that the substance of the charge be not varied by such amendment.

31. In case any party to a suit refuse to appear, his absence shall not invalidate the act of the Court, which shall proceed as if such party were present.

32. The witnesses before giving their evidence shall make the declaration set forth in the Schedule marked E annexed here unto.

33. The examination shall proceed as in the ordinary legal Courts.

34. The Chancellor shall without delay notify to the Bishop and to the parties to the suit or trial, if absent, the decision of the Court. If the judgement be one declaring the accused guilty, such decision shall be accompanied with a statement of the penalty or penalties which the Chancellor and Assessors think ought to be imposed.

35. If the judgment be against the defendant the Bishop shall give notice, within one month of the above notification, to parties to the trial, of the time and place when and where he intends to pronounce sentence, and he shall accordingly pronounce sentence according to law.

36. If the judgment be not against the defendant the Chancellor shall make such an order as to costs as to him shall seem fit, and dispose of the deposit, if any, accordingly.

37. When a sentence of suspension is pronounced, it shall specify on what terms or at what time the suspension shall cease. During this suspension the Clergyman or other officer shall not exercise the function of his ministry or office in his own congregation or elsewhere on pain of deprivation and deposition, and during such suspension the Bishop may appoint another person to supply the place of the suspended Clergyman or other officer and may apply a part or the whole of the emolument or income of the parish ~~Mission~~ or Cure or office to the payment of such substitute. When the sentence of suspension is pronounced, the Bishop shall cause such notice of it to be given to the Clergy and Laity of the Diocese as he shall think sufficient.

38. When the sentence of deprivation or removal from office is pronounced, the connection between the Minister so deprived or removed and his parish or congregation shall be *IPSO FACTO* severed, and all offices, rents, issues, profits, and emoluments which he may hold by virtue of such office or Ministry from which he has been deprived or removed shall wholly cease and determine.

39. The judgement of the Court shall name the persons who being officers of the Church shall carry it into effect. The Registrar of the Court shall transmit a copy of the judgment to all parties concerned.

40. The liberty of appeal is not restrained.

SCHEDULE D.

I (or we) A. B. of _____ do hereby charge C. D. of _____ that he has committed the offence hereinafter set forth, that is to say, that he has been guilty of (here state the offence charged) and I (or we) herewith send in support of such charge a list of witnesses known to me (or us) and such documentary evidence as I (or we) possess, on which charge I (or we) desire that the said C. D. be duly brought to trial; and I (or we) do not make this charge from any private ill-will towards the said C. D. or with any view to my (or our) own profit, and I (or we) further in like manner declare that I (or we) believe the charges laid to be substantially true.

I A. B. of _____ do solemnly and sincerely declare that the evidence which in this matter I am about to give shall be the truth, the whole truth, and nothing but the truth.

FUNDAMENTAL.

CHAPTER VI.

THE INCORPORATED TRUSTEES.

1. The Synod shall at its first meeting appoint five persons, being Members of the Church of England, Incorporated Trustees of the Church of England in Ceylon, to

receive, take, hold or otherwise dispose of all description of property, both real and personal, and the Incorporated Trustees aforesaid shall have and use a common seal, provided always that the Synod shall have power to remove any or all of the members of the said Corporation by a majority of two-thirds of the Clergy and Lay representatives present, voting together.

2. Any vacancy in the board of Incorporated Trustees shall be provisionally filled by the Standing Committee, provided only that any such appointment must be confirmed by resolution of the Synod at its next session.

3. The Incorporated Trustees shall meet as often as they may think necessary, but it shall be imperative that they shall meet at least once a quarter, three to form a quorum.

4. The Trustees shall have a claim upon the services of the Secretary of the Diocese.

5. The Trustees shall be bound to receive for Investment any sum, (being not less than 500 rupees), which shall be offered to them for investment for any Church of England purpose by the authorised lay officers of any congregation, connected with Synod; and the Incorporated Trustees shall be bound, upon receiving nine months previous notice in writing, requiring the return thereof, to return such monies, with such interest as the Trustees may have been able to obtain for the same.

6. It shall be lawful for the Incorporated Trustees to receive any and all monies, or immoveable property notwithstanding that the same shall be of less value than 500 rupees, which may be bequeathed or given, by will or otherwise, to the Church of England, or to the said Incorporated Trustees for any Church of England purpose whatsoever, and such monies, or immoveable property, shall be held by them subject to the Trusts upon which such monies shall be so bequeathed or given.

7. It shall be lawful for the Incorporated Trustees, should any property or monies conveyed to them, under Trust Deed for any particular purpose be no longer applicable to the purpose for which it was conveyed to them, to dispose of the beneficial uses of such property and monies in such manner as Synod shall approve or direct.

8. The Incorporated Trustees shall be empowered to invest all monies paid over to them under Ordinance 6 of 1885 only in English, Indian, or Colonial Government Securities. In like manner they shall be empowered to invest the Bishopric Endowment Fund, the Clergy Sustentation Fund, and all funds for general Church purposes and all funds received under Trusts, which make no special provision permitting them to invest the money in other securities, in such Government Securities only. But it shall be lawful for the Incorporated Trustees, in the case of local trusts, provided they have the consent of the authorised Lay officers, of the congregation whose money they are investing, to invest the money on mortgage on house property in Colombo, up to one half of the value of the property, after it has been duly appraised or valued by a competent person or persons to be appointed by the said authorized Lay officers, and provided that not more than one third of the whole sum given to the Incorporated Trustees for investment for any special purpose be invested otherwise than in Government Securities. One third of the money for local endowments may be invested in real property in Colombo, or at the request of the local Trustees, one third may be invested in real property in the locality where the Church is for which the funds are being invested.

9. The Incorporated Trustees shall be at liberty to apply for direction to the whole Synod or to such authority as Synod by resolution shall determine, on any question respecting the management or administration of the trust property upon which they may wish for such direction, and the Trustees acting upon the directions, given by the said Synod, or authority appointed by the Synod as hereinbefore is provided, shall be deemed so far as regards their own responsibility to have discharged their duties as Trustees in the subject matter of the said application.

10. The receipts in writing of the Incorporated Trustees, or of any two of them in the exercise of any trusts or powers reposed or vested in them, shall be sufficient discharges for the money therein expressed to be received, and shall effectually exonerate the person paying such money from seeing to the application thereof or from being answerable for any loss or misapplication. thereof.

11. The Incorporated Trustees shall not be answerable or accountable for any banker, broker or other person, with whom, or in whose hands, any part of the Trust Monies

shall or may be lodged, or deposited for safe custody, or otherwise, in the execution of any of the aforesaid trusts; neither shall they, the said Trustees, or any, or either of them, be answerable or accountable for the insufficiency or deficiency of any security or securities or funds in or upon which the said Trust monies, or any part thereof, shall or may be placed out, or invested, nor for any other loss, misfortune or damage, which shall or may happen in the exercise of the aforesaid Trust, or in relation thereto, unless the same shall happen by or through their own wilful default respectively.

FUNDAMENTAL.

CHAPTER VII.

REVISION AND FORMATION OF PARISHES AND DISTRICTS.

1. The Standing Committee shall be empowered to appoint a sub-Committee consisting of two Clergymen, and four Laymen, with the Bishop as chairman, five to form a quorum, for the purpose of forming new parishes or districts, and revising the boundaries of those which already exist, providing that such Sub-Committee shall have power to deal only with such revision or formation as is brought before them by promoters to be hereinafter described.

2. The clergyman (or all the clergymen) of the district (or districts) in question, and two Laymen, members of the Church of England and communicants, chosen by the district (or two for each district) in question, shall have the right to appear before, and state a case, and make an appeal to, this Sub-Committee on the matters affecting their case.

3. The promoters of change shall be either.

(a) The Bishop

(b) The Clergyman (or any of the Clergymen) of the districts in question.

(c) Ten enrolled members of the Church of England, members of and residing in the district (or districts) in question.

4. Any of these promoters other than the Bishop, shall, in addition to their own statement of the facts and reasons why the change is desirable, present a list signed by one third of the enrolled members of the district (or one of the districts) in question, and expressing their desire for the change.

5. The promoters shall enter into bonds to meet all pecuniary expenses in connection with the change, and give proof that if any additional Clergy or Catechists be required by the change their stipend will be provided.

6. In case of new districts being formed the promoters may be.

(a) The Bishop of the Diocese

(b) Any person or persons who undertake to provide for the stipend of the Clergyman and the necessary expenses of the district, as well as show the desirability of the new formation.

7. The Standing Committee shall report the decisions of the Sub-Committee to the Synod. The Synod in the event of an appeal shall review the case and its decision shall be final.

8. The foregoing rules for the formation of New Parishes and Districts and for revising the boundaries of those already formed shall be taken as applying only to Christian Congregations within such parishes and districts and not as applying to direct Evangelistic Missionary work amongst heathen and Mahommedan populations which such parishes or districts may contain; nor shall any of the foregoing rules be so interpreted or understood as to hinder or prevent either the Society for the Propagation of the Gospel in Foreign parts or the Church Missionary Society or any other directly Missionary organization of the Church of England from carrying on as heretofore with the sanction and license of the Bishop direct Evangelistic Missionary work amongst such heathen and Mahommedan populations.

FUNDAMENTAL.

CHAPTER VIII.

PATRONAGE.

1. The Standing Committee shall appoint a Sub-Committee consisting of two Clergymen and four Laymen, with the Bishop as Chairman, (five of whom shall form a quorum), to be called the Patronage Committee, to exercise such Patronage, as either now, or hereafter, shall come under the control of Synod.
2. In cases in which Synod provides the whole of the Stipend for any cure, the Presentation to the cure shall be in the hands of the Patronage Committee.
3. In cases in which Synod contributes a portion of the stipend for any cure, no grant shall be made to the stipend, until the presentation shall have received the assent of the Patronage Committee.
4. The Patronage hitherto exercised by or for the Crown shall be considered to have lapsed to the various congregations and Trustees concerned, and those congregations and Trustees shall be called upon to declare by Deed of Trust in and by whom and how the Patronage shall be vested; provided always that if such congregations receive any aid from Synod other than payment of money generally belonging to that Congregation towards the stipend of their Clergyman the assent of the Patronage Committee must be given to the presentation.
5. Nothing contained in this chapter shall interfere with the rights of the Society for the Propagation of the Gospel or of the Church Missionary Society or of any other Patrons, so long as they desire to exercise their Patronage independently of Synod.
6. The word Congregation for the purpose of this chapter shall mean the accustomed Members of the Church or Churches of the District, and those whose names are enrolled for elective purposes as provided for in section 6 of chapter II.

REGULATIONS NOT FUNDAMENTAL.

CHAPTER IX.

TRUSTEES & CHURCH WARDENS.

1. In Churches where there shall be Trustees appointed under Ordinance, or Church wardens appointed under Trust Deed, these Trustees or Church wardens shall be recognized by Synod as the Lay Officers of the congregations of such Churches.

2. In all other Churches, when the congregations meet for election of Lay Representatives, two Church wardens may be appointed for each Church, one by the Clergyman and one by the congregation, who shall be recognized by Synod as the Lay officers of such congregations.

3. Sidesmen or Assistant Church wardens may also be elected by the meeting.

4. The Church wardens and sidesmen shall hold office for one year, but shall be eligible for re-election and shall be removeable, on appeal, by the Chancellor of the Diocese.

5. On taking office, the Church wardens shall take over all accounts from the preceeding Wardens after they have been passed by the Meeting.

6. On vacating office, the Wardens shall present their accounts for the past year, duly audited, which shall be passed by the Meeting.

7. The Church wardens and Sidesmen shall, on taking office, sign the following declaration,—

I (A. B.) do hereby declare that I am a member of the Church of England and a Communicant, and that I will to the best of my ability perform the duties of Church warden (or Sidesman) of the district of (C. D.) entrusted to me.

Signed. A. B.

8. These declarations, together with a declaration by the Chairman of the meeting, that these men have been duly and rightly appointed, shall be forwarded by the Chairman to the Registrar of the Diocese.

9. The duties of the Church Wardens and Sidesmen shall be.

(1.) To preserve the fabric, fixtures and moveable goods of the Church in good order.

(2.) To see that the public worship in the Church is not disturbed by unruly persons.

(3.) To provide bread and wine for Holy Communion.

(4.) To take charge of the alms collected in the Church, which shall be administered in accordance with the Rubric.

(5.) To carry out the decision of the Chancellor, sitting in the Court, in reference to the Church for which they are Wardens.

NOT FUNDAMENTAL.

CHAPTER X.

STANDING ORDERS.

PROCEEDINGS AT OPENING OF SYNOD.

1. The Synod having met as provided for in Chapter I Divine service shall be held at such hour, at the discretion of the Bishop, as shall be likely to secure the fullest attendance of the Clergy and Lay Representatives.

2. The Synod shall re-assemble for the dispatch of business at the time and place appointed by the Bishop, when a quorum ($\frac{1}{4}$ of the whole Body) being present, the Bishop shall take the Chair and prayers shall be read.

3. When the Bishop, or other person presiding, has taken the Chair, no members shall continue standing.

4. The Synodal Roll shall be called and Lay Representatives shall sign the Declaration contained in Schedule B.

5. New members shall also sign the Synodal Compact.

6. The Bishop if he see fit, may then deliver a Pastoral Address containing a Report of the general state of the Diocese, and such other matters as he may judge right.

7. Two Secretaries shall then be appointed to record the Proceedings of Synod.

8. Statistical Returns shall then be laid on the table.

9. Petitions and Memorials shall be presented.

10. The time of Meeting shall be Tuesdays, Wednesday, Thursday, and Friday in each week, at 2:30 p.m. unless otherwise provided.

11. The Standing Committee shall deliver their report for the past year with statements of accounts duly audited.

12. The various reports and accounts shall be brought up.

13. The return of attendance of Members of the Standing Committee during the past year shall be rendered.

14. The Standing Committee and the Auditors shall be nominated.

15. Three Scrutineers shall be appointed.

16. The Auditors and Standing Committee shall be elected by ballot.

17. The mode of ballot shall be as follows. Each nomination shall be duly proposed and seconded. Should more names be proposed than there are vacancies to be filled, printed slips shall be prepared, containing all the names so proposed. At the next sitting, or as soon as the slips can be printed, each Member of the Synod shall be given a slip, and shall be required to strike out the names,—above the required number,—of those for whom he does not wish to vote. After the slips are distributed no member may leave the room until the vote is taken, and each member who receives a slip shall be required to vote. The scrutineers shall then collect the slips, and shall as soon as possible report the result of the ballot to the Bishop.

18. After the nomination of Auditors, notices of motion shall be given in writing, audibly read, and shall be numbered in the order in which they are handed in to the Chair ; subject to the provisions of Fundamental Provision No 19, following those motions of which notice has been given before the meeting of Synod to the Standing Committee, which are placed first on the agenda paper in the order in which they were received.

19. Unless objection be made, and a majority of the members present on a division support such objection, the first notice of Motion shall then be considered, and so on in the order of their number.

20. If such objection be carried, the Synod shall proceed to the second notice of motion, which shall be subject to like objection, and so on in due order.

II. CONDUCT OF BUSINESS SUBSEQUENT TO THE 1ST DAY OF MEETING.

21. The chair shall be taken at the hour appointed for meeting, prayers shall be read, and if within half-an-hour after the time of meeting there be not present $\frac{1}{4}$ of the whole body of those who have votes in Synod the Synod shall be adjourned till the next day of meeting and if there be no QUORUM on that day, the Bishop shall adjourn to such time as he may think fit.

22. The minutes of the previous day's Meeting shall be read and confirmed.

23. Reports shall then be given in, and notices of Motion given (and at no other time) which shall be numbered consecutively to those given the previous day, and taken into consideration in their order ; but no such Motion shall be considered on the same day on which notice thereof has been given.

24. Motions shall then be considered in the order in which they stand, being read from the Chair as called on ; any not proceeded with when called on shall be put at the foot of the list, if not then brought forward they shall absolutely lapse.

III. GENERAL CONDUCT OF BUSINESS.

25. No question shall be put from the Chair unless due notice has been given, except as before provided.

26. All notices of motion shall be signed by the intending mover and seconder.

27. On the presentation of any document, except a petition, a motion may be made without notice that it be printed and a day be appointed for its consideration.

28. If at any time after the hour of meeting, the attention of the Bishop be formally called to the fact that a QUORUM is not present, the Bishop shall, after waiting an interval of not more than ten minutes, adjourn the Synod till the next day of meeting, when the business shall be taken up at the point at which it was interrupted.

29. A question, substantially indetical with one already disposed of, shall not be brought forward for discussion during the same Session of Synod.

30. The Synod may order any Notice of Motion to be heard out of its proper turn, but so that it be not considered on the same day on which notice thereof has been given, except it be the first day of meeting.

31. The Synod may order a complicated question to be divided.

IV. RULES OF DEBATE.

32. Every Member shall address the Chair when speaking, and shall speak standing

33. When the Bishop rises in his place all other Members shall be seated, and continue sitting until he resumes his seat.

34. A motion unless seconded shall fall to the ground, and the Synod shall at once proceed to the next notice of Motion.

35. No Member shall speak twice (except in committee of the whole Synod) on the same question, unless in explanation of something he himself has said in the same debate on which he has been misrepresented, or misunderstood, and in such explanation he shall not introduce any new matter; provided that the mover of any original question (but not of an amendment) shall be allowed a reply, which reply shall close the debate, except as hereinafter provided.

Provided, also, that it shall be allowable for a Member when he seconds a motion or amendment without speaking to it, to address the Synod on the subject of such Motion or Amendment at any subsequent period of the debate.

36. The Bishop may, if he think fit, speak once to any Motion at any period of the debate, and also if he think fit after the reply of the mover, and in this last-mentioned case the debate will of course be closed by the Bishop's address.

37. At any period of a debate, but so as not to interrupt a member speaking, a Motion to divide may be made, and if seconded shall at once be put from the Chair without discussion.

38. A motion may be made during any debate by any member who has not spoken, that the debate be now adjourned, and if seconded shall at once be put from the Chair without discussion; if carried, the adjourned debate shall be the first business for the next day of meeting, and the member upon whose motion any debate shall be adjourned shall be entitled to pre-audience on the resumption of the debate.

39. Should a motion for division or adjournment be negatived, no new motion for division or adjournment shall be entertained within a quarter-of-an-hour's interval of the proceeding one being negatived.

40. An amendment may be seconded at any time during the continuance of a debate, and when seconded shall be read from the Chair, but not more than one amendment on any motion shall be placed before Synod at the same time.

41. A Motion, or Amendment, may be withdrawn by leave of a majority of Synod, the seconder consenting to the mover's request to that effect.

42. The amendment known as the "Previous Question" when seconded shall be put from the Chair, in the following form:—"Shall this question now be put"? and if the vote of Synod be in the negative the question shall drop, but may be again entertained upon due notice being given.

43. An amendment may be made in the form—"That the Synod now pass to the consideration of the next Notice of Motion," which, when seconded, shall at once be put from the Chair without discussion, and if carried, the question shall drop, but may be again entertained upon due notice being given.

44. If two or more members rise to speak at the same time the Bishop shall decide which member is entitled to pre-audience.

45. If any point of order arise, the member speaking shall resume his seat till it is settled; any member may speak once to that point of order confining himself strictly thereto; and the Bishop shall decide such point before the general debate continues, subject to the ulterior decision of the Synod.

46. Every member speaking, unless a point of order be raised, shall be entitled to be heard in silence till he resumes his seat.

47. The Bishop shall confine each speaker to the subject matter of debate, and it shall not be in order for a member to interrupt a speaker except through the Bishop.

48. The Bishop shall call to order any member, who in his opinion, is digressing from the subject matter of the question under discussion, or who shall make personal reflections on, or impute improper motives to any member.

49. Deacons may take part in discussion but may not vote thereat.

50. The Standing Orders of Synod may at any time be suspended on motion with notice; and the Standing Orders may also be suspended on motion without notice, with the consent of all the members present.

V. DIVISION.

51. At the close of any debate the Bishop shall read the motion and the amendment (if there be one). At the request of not less than six Members of Synod of either order the Bishop may at this stage call for a vote by orders, except in matters connected with the appropriation of funds within the control of Synod.

52. If no call for a vote by orders be made, the Bishop shall put the amendment, calling for a show of hands and counting the same, the Bishop having, in case of an equality of votes, a casting vote.

53. If the amendment be carried, the original motion is lost. The amendment then becomes a substantive motion, and as such shall be read from the Chair. To it any member who has not spoken may move an amendment, and this being seconded in like manner, a fresh debate may ensue.

54. If the amendment be lost the original motion shall be put, to which any member who has not yet spoken in the debate may move a second amendment, and this being seconded in like manner, a fresh debate may ensue.

55. A division may be called for at the request of not less than six members at the time of the show of hands, in which case tellers shall be appointed by the Bishop. The names of the members voting shall be taken down and recorded on the minutes as voting for or against the question.

56. On all occasions all the members present must vote, and no member shall leave the room during a division or show of hands.

57. If a vote by orders be called for, the Bishop shall first take the sense of the Clergy present by division, then of the Laity, and lastly shall give his own decision for or against the question.

VI. CALL OF SYNOD.

58. The Synod or Standing Committee may order a call of Synod on any question for any day not earlier than one week from the date of such order; and the Secretary shall address circular letters to all Members, giving infor-

mation of the question to be debated at such Call; adding the following words "Any Member failing to attend must forward in writing an explanation of his absence which shall be satisfactory to the Synod."

VII. COMMITTEE OF THE WHOLE SYNOD.

59. In Committee of the whole Synod, the Bishop, or his Commissary, if present shall be Chairman, but the Committee may sit in their absence, in which case any member may be elected to the Chair.

60. The Bishop, or Chairman, in Committee shall have a casting vote only.

61. The same rules as to QUORUM and order of debate shall be observed in Committee as in Synod, except the rule which limits the number of times of speaking.

62. The previous question cannot be moved in Committee, but a motion may be made "That the Synod do now resume" which, if seconded, must be at once put from the Chair without discussion.

63. The Chairman of Committee shall be invested with the same authority for the preservation of order as the Bishop when presiding in Synod.

64. The Committee of the whole Synod may vote by orders, except respecting the appropriation of funds within the control of the Synod.

65. The report of the Committee of the whole Synod shall at once be considered on Synod resuming.

VIII. SELECT COMMITTEES.

66. Select Committees shall consist of five Members, unless by leave of Synod, and shall be elected by nomination, or in case more than the number required are nominated, by ballot; and in all cases the consent to act of the person nominated shall be first obtained. All such Committees shall be instructed to report either to Synod or to the Standing Committee. The quorum shall be not less than three.

67. Any proceedings considered necessary on the receipt of the report of a select Committee of Synod shall be initiated by a notice of motion given in the usual manner.

IX. MODE TO BE ADOPTED IN MAKING, ALTERING OR
 REPEALING ANY FUNDAMENTAL PROVISION, OR
 REGULATION NOT FUNDAMENTAL.

68. Leave shall be first obtained to bring in the measure.
69. Leave having been obtained the Synod shall go into Committee at once, or shall fix a day for such purpose.
70. On the Synod resuming, the measure as recommended by the Committee shall be discussed, and if passed it shall stand as a Regulation.
71. If it is desirable to pass it as a Fundamental, the Synod shall then fix a day for a Call of Synod.
72. Leave having been refused to introduce the measure, or the matter having been rejected on the Synod resuming, the subject shall not be discussed again during the same Session of Synod.

X. GENERAL RULES.

73. No Session shall be closed till the business thereof shall have been disposed of.
74. The discussions of the Synod shall be always open to the Lay Members of the Church, and, except by a resolution of the Synod, to the public.
75. Any of the Regulations not Fundamental may be suspended on motion duly seconded, made without notice, but with the consent of two thirds of those present who have votes in Synod.
76. The words "the Bishop" in these Standing Orders shall (unless there be something in the subject or context repugnant to or inconsistent with such construction) include the Bishop's Commissary, as laid down in Fundamental Provision No. 4, Chapter I.

SYNODAL COMPACT.

I hereby agree to accept and to be bound by the Constitution, the Fundamental Provisions, and the Regulations not Fundamental of the Synod of the Church of England in Ceylon.

and the most desirable class of persons for such high privilege, and to entrust them alone with ecclesiastical authority in the upper regions would be unfair, unwise, and perhaps disastrous. There is need for the presence also of that class which in every country and time have formed the balance wheel of presbyterianism.

9. And near akin to this objection is another, "the moral certainty that the *management of our highest courts* (provincial, probably, as well as supreme) *would fall into a few hands*, representing only certain localities, or certain phases of presbyterian life probably, too, into the hands of a few ambitious, designing and imprudent men." Those unacquainted with English, destitute of means of travel, &c., would be compelled to stay at home or take a back seat. Missions and Presbyteries emphasizing education in the vernacular, rather than in English, would be put at a disadvantage. Those living at a distance from the great centres would be less frequently and fully represented.

10. "The *vastly increased amount of friction* involved in the union of so many different bodies—especially when we take into account the peculiar relationship which they sustain to the various missions and foreign churches with which they will have to deal." The foreigner and the native, the two classes of foreign workers (one in the native church—the other outside), the mission and the ecclesiastical body, the different missions (with their different policies) found in the same synod and sometimes in the same Presbytery—all these and other divisions which might be named, with their peculiar and often conflicting interests, opinions and jealousies, would be likely to originate troubles from which we should gladly escape. Even under present conditions human nature in this climate has sometimes with difficulty borne the strain imposed upon it. Why add to the unfavourableness of the conditions of missionary and ecclesiastical activity, and draw off into the region of contention time and strength which should be devoted to more blessed work? Should we not use "all lawful endeavours to preserve our own" temper and the temper "of others?"

11. Another difficulty, and one whose importance might justify separate and independent treatment, is *the feebleness of the native church*—if indeed we can say that there is a native church at all. Presbyterian natives, all told throughout India, number only about 34,000 or 35,000 men, women and children, and of these almost all are either directly dependent on missions for their support, or are the poorest of the poor. As far as I am aware, there is not a single self-supporting Presbyterian congregation in India. If, unknown to me, there are some of this character, their number cannot certainly be more than half a dozen—half a dozen churches which, were foreign help entirely withdrawn, could by any possibility hold their own and continue to prosper for even ten years. All, or almost all, are the veriest babes—unable to stand or walk alone—without mature strength of any kind, whether intellectual, financial, moral or spiritual. Child-marriage, I know, is an Indian institution, and some there are who advocate it strongly; but Christian sentiment and modern civilization are generally opposed to it, and why should we Presbyterians run counter to the spirit of the age in this particular? Why force our children to enter into a union with one another before they are able to provide for themselves the necessaries of life or show some signs of adult vigour before they can even leave their mothers' arms? Let them stay a while longer at home and first acquire the ability to stand, and run and act independently. Let them get a little more wisdom and knowledge and manly power. In other words, let us wait until the *elements* of a united church are actually *created* before we begin to seek their combination. When there are 500 or 1,000 self-sustaining, active, vigorous congregations in a country like India, it will be time enough to look for a prosperous and powerful union. The attempt to build a church steeple-high of straw or stubble can only end in disaster. The building will certainly fall by its own weight, or be scattered to the winds.

12. Another difficulty is *separation from the home churches* and the diminished interest which they would

consequently show in our support and welfare. This difficulty has been strongly presented by Dr. Lucas, and is acknowledged by his opponents to be formidable; nor have the extended remarks of "F. A." or "R. M." on the subject had any preceptible effect in disproving or hiding its greatness. The latter seems to miss the main point altogether.

And what is true of other branches of the Presbyterian Church in this matter is emphatically true of the church to which I belong. We have a flourishing mission in Egypt—a mission which might profitably absorb all the available energies of the denomination. Now it is morally certain that if the U. P. Presbytery of Sialkot should go into a union on the basis proposed, she would early and rapidly lose a large part, if not the whole, of the men and the means needed to sustain the work carried on within her bounds, and would be stranded upon the shoals of poverty and distress. Egypt, no doubt, would be benefited by the operation, but India would lose. Unless, therefore, we were ready to commit ecclesiastical suicide, we *could do nothing else* than vote against the union. Even the hottest unionist, I hope, can see this point, and most Presbyterians, I am sure, would say that under the circumstances we did right in taking the stand that we did.

These various difficulties and disadvantages—not to name others—are so great that even had the native church originated the movement of which we are speaking and been zealous for it, most persons of prudence, one should think, would hesitate to follow her leading. Indeed the whole scheme appears to my own mind wild and chimerical—one which could hardly be urged by any body except those who are either blinded by sentiment or driven forward to it by home authority or some other external pressure.

III. But apart from these fundamental difficulties, objection may be made to the "Basis of Union" which has been put forward.

I. We object to the *doctrinal basis*.

(1) It contains in the so-called "Apostles' Creed" this clause: "He descended into Hades." This clause is not only spurious, but, unless greatly and unnaturally strained, teaches what we regard to be false doctrine. The Church of England puts it, "He descended into hell." We do not believe that, no, not even if the word "hell" is made to mean simply an "under-world" of departed spirits, such as is advocated by Romanists, semi-Romanists and others. We prefer the Westminster statement that he continued under the power of death for a time; and in saying so we think that we represent the great majority of Presbyterians.

(2) The doctrinal basis proposed rejects such historical and generally received Presbyterian creeds as the Westminster Confession of Faith, and contemplates putting in their stead a modern statement or declaration of doctrine, say that of the Scottish Churches, or "the 24 articles of the English Presbyterian Church." Such statements are briefer and less definite than those which now constitute the standards of most of the Presbyterian Churches of India. Why make the change? Is not the proposed creed less likely to secure a high grade of orthodoxy, and more likely to give free play to error? Is it not almost certain to encourage "broad" and "advanced" views, in the bad sense of those terms? Will it not tend to put and keep the church here in that infantile condition which preceded the development of the theological science, and compel her to fight over again the battles which have been won on so many honourable fields? Does not the church here in her forming and militant state need a large and carefully worded confession of faith to instruct and guide her children, her neighbours and her opponents,—to give her a balance wheel of stability—to furnish her an ideal up which she may grow? Surely if Presbyterian churches require this help in lands where Christianity has been long established, she needs it far more in a land like India.

True, the "Westminster Confession," &c. are "to be held in veneration and as useful for edification"; but this, every body knows, will not answer the end desired—or, at least, will not answer it so well.

True also, "R. M." says, "The expression of some modern statement of doctrine does not necessarily exclude the Westminster Confession;" but, while his assertion may help to capture unwary votes and precipitate favourable action, it is contrary to the wording of the "Basis" itself, and is made entirely without authority. "Modern statement" in the "Basis" is put in designed contrast with the Westminster and other old symbols—whose place is definitely assigned them as above given.

2. We object to the *ritual of worship* proposed—not so much on account of what is expressed, as on account of what is implied. Scripture Psalms, indeed, are allowed in the ordinance of praise, and, under certain circumstances not very exactly defined, are to be exclusively used, and the Lord's songs are even graciously complimented as being a sufficient medium by which to express "divine praise." But Dr. Lucas has already referred to "breakers ahead" on this subject, and there can be no doubt that the permission to use uninspired hymns which is implied in the "Basis" and all the arrangements made for ecclesiastical control and appeal, are such as to give us little hope of maintaining for any great length of time our principle and practice in this matter. And some, we believe, wish and intend to have it so. "R. M." has just said that one of the advantages of union is that it would "prevent the perpetuation of foreign differences." "Breakers" have been prepared for our complete discomfiture.

3. We object to the *local organisation* proposed. One feature of it is that the Presbyteries are to be larger than those which now exist. This arrangement is contrary to our desires and needs. We want smaller Presbyteries, and for some time have been seriously contemplating a division of our own into two or more parts.

IV. Finally, "all the real advantages of union are already" secured through the Presbyterian Alliance, and that, too, divorced from some of the "disadvantages which would attach to a closer union;" or, as Dr. Lucas puts it, "There is no substantial advantage to be gained by such a union."

"F. A." and especially "R. M." have tried to set before us some substantial advantages.

1. The latter says that "it would prevent the perpetuation of foreign differences." I suppose he means that foreign peculiarities which have not a majority in their favour would have to go to the wall so as to produce a general uniformity. The desirability of this result, however, will depend altogether on the character of these peculiarities. Right views and practices do not always secure a majority in their favour, and their destruction in order to produce a common uniformity would be a decided calamity. The suppression of Luther's, or Calvin's, or John Knox's views and of the churches which they originated in the interest of catholic unity would have kept the world back many centuries; and who will dare to say that the perpetuation of minor differences having a scriptural basis has not been a distinct gain to Christendom? I could hardly imagine a more deplorable condition of church life than that in which men had neither the spiritual insight nor the courage to discover and point out, and try to remedy errors or evils which had become general. Divided Protestantism, in point of moral and evangelistic force, is "ten times over" more valuable than a united Rome.

2. Again "R. M." says that through union there will be a "gain to our church courts in dignity, influence, interest and efficiency," and in order to illustrate his point he refers to the change which would come over the Presbytery of Lahore. As I understand it, the new arrangement would add to that body six ministers and remove from it three, giving it a roll of 18 instead of 15 ordained men. How this change would increase its dignity, authority and power I cannot see—unless, indeed, the new members should be immensely superior to the old in all these various qualities—a possibility which "R. M." perhaps would not like to admit.

But perhaps "R. M." had really in his mind the U. P. Presbytery of Sialkot. Let us then see what change this body would undergo. It now contains 22 ministerial

members, and, when all the sessions are represented, 8 elders—or 30 altogether. By the new arrangement we should lose five ministers and two elders and gain probably nine ministers and three elders. In other words, there would be a net gain of five or 16 $\frac{2}{3}$ per cent. Possibly the new members might be so valuable that in spite of the small increase thus effected the Presbytery would rise at once to a dignity and an authority which it has never heretofore possessed; but there is the possibility, at least, of its becoming, instead of this, "a comparatively *stormy* Presbytery," with even less practical efficiency than it now exhibits.

But after all is not "R. M." taking a wrong view of our real need? What we want is not more dignity, more ability to "stand before Government" and move in high life, but more local and spiritual power. Our work is pre-eminently with individual souls and small communities, in obscure places. It is lowly work. We are rough-hewing stones—laying foundations—organizing centres—strengthening stakes. We want Presbyteries that, without great expense or trouble, can frequently visit our villages and make themselves felt among our common people. It is not large but small ecclesiastical bodies that can do this work best. Hence, as before noted, comes our desire to divide the existing Presbytery, not to enlarge it. The time for grand movements has not arrived.

3. Again, "R. M." says union will bring a more economical distribution of our forces, and here, too, he refers to the two Presbyterian Missions at Sialkot as a suitable illustration, but very unfortunately as before. The only part of the Sialkot District common to both missions is Sialkot City itself. The rest of the district is divided, so that each party works separately. How there could be a more economical distribution of forces is a mystery. Besides a United Presbytery or Synod would have no authority whatever over the missionary associations, which are outside bodies.

4. Again, "R. M." pleads a probable future "necessity." As, however, he does not claim the present existence of this necessity, nothing need be said in reply.

5. Again, "R. M." pleads "right and duty" on his side. But that is begging the question. Those who oppose the union claim that "right and duty" are on their side. This is just the point which we are debating.

6. The main argument adduced by unionists is undoubtedly that which is based upon our Lord's prayer—"that they all may be one"—which is incidentally referred to by "R. M.," and somewhat more fully insisted upon by "G." Several things here, however, should be noted.

(1) It has often been disputed whether this prayer necessarily includes or implies close, formal, organic union.

(2) The same Lord Who offered up this prayer rebuked John for forbidding separate activity on the part of some who, even while Jesus Himself was present upon earth, "followed not" with Him and the twelve and neglected the claims of external unity. See Mark ix. 38—40.

(3) General principles, even in the Bible, have their modifications. The golden rule has its limitations. The law of love is consistent with the infliction of punishment and separation from offenders. We are told to be first "pure, then peaceable." Even divine grace can be exhibited only in conformity with the demands of justice. So there are other blessings besides unity, and other duties besides that of seeking unity. The whole range of obligation must be taken into account.

(4) The God of the Bible is also the God of nature and providence, and in our determination of duty He does not intend the latter to be ignored. "Even nature" teaches some things, as we learn from Paul. Surely in deciding the question of ecclesiastical union we are not to ignore difficulties of language, travel, expense and other matters which meet us in God's providence. Surely there is some place for the exercise of common sense.

(5) The Saviour's prayer has no bearing on our case which it has not on all classes of Christians, and that,

too, not only in India, or Asia, but also throughout the whole world—if we are to leave entirely out of view such considerations as are presented in number (4).

(6) The *spirit* of unity and love (which is the main thing) may exist where there is no conviction of the propriety or the expediency of organic union—just as it may be entirely absent in cases where there is a great hue and cry against ecclesiastical division and in favour of external consolidation.

That Presbyterians in India may be guided by God's Spirit, as well as by his word and providence, in determining the important question placed before them, is our sincere prayer.

ROBERT STEWART.

2. BY DR. LUCAS.

The practical advantages of the organic union of the Presbyterian Churches in India, as stated by "R. M.," are worthy of a more careful consideration than I was able to give them in my last letter to the *Standard*. The first advantage is "preventing the perpetuation of foreign differences." But the Alliance at its last meeting passed unanimously a resolution which will certainly perpetuate and emphasize one of these differences. The Alliance resolved that "Psalms alone be sung" in the meetings of church courts when certain brethren are present who object to the singing of Hymns.

If this is not perpetuating and calling attention to foreign "differences," then what is it? "R. M." boldly defends this action of the Alliance. He would force the whole Presbyterian Church of India to adopt as part of its creed the resolution of the last Alliance that the "Psalms are a sufficient medium by which to express divine praise"—a statement not believed by the majority of them. He would thus fasten on the whole church this purely "foreign difference," and at the same time he would introduce discord where none now exists; more than this, he would prepare the way for schisms on this question in the future. We wish that "R. M." had told us plainly what the "foreign differences" are which organic union is to wipe out. This vague, indefinite expression is less weighty than it sounds. There are differences in doctrine and polity, 'foreign differences' if you like to call them so, between the Episcopal, Baptist, Methodist and Congregational churches, but most of the Presbyterian churches hold the same doctrinal standards. Hence there are few differences to be wiped out by organic union. That which shows a real difference between them, the Alliance proposes perpetuating. "R. M.," under this first advantage, makes a great deal of the evil of so many divisions. Of these divisions, however, three consist of missions with one missionary each, only one being a foreigner. Two consist of missions with only one ordained foreign missionary. The remaining divisions occupy far separated provinces and districts, except in a very few places, and in these few places there is fellowship and harmony, with perhaps one exception, and that so slight as to be hardly worth mentioning.

The second practical advantage of organic union is said to be "the gain to our church courts in dignity, influence, interest and efficiency." This is illustrated by reference to the present state of the Lahore Presbytery, whose decisions, according to "R. M.," "command no respect. Its sessions awaken no interest. Its very existence is scarcely known to the outside world." This Presbytery is now composed of 15 ministers. When it changes its name and ceases to be connected with the American General Assembly, it is all at once to gain in dignity, influence, &c., but the way this sudden and magical change is to be brought about, "R. M." fails to tell us.

By breaking old ties and adopting another name and creed there may, or may not be, gain in dignity, influence, &c. If this is the best illustration "R. M." can get to make clear the 'practical advantages' of organic union, we are confirmed in our belief that nothing in the way of dignity, &c., is to be gained by breaking up the old and forming new alliances. But "R. M." thinks that this new organization "would emerge from the overshadowing importance of the mission; it would be "independent of all 'mis-

sions,' 'boards,' and 'committees,' in the management of its own affairs." Unless "R. M." proposes abolishing the "missions," and this we know he opposes, the new Presbyteries will be exactly in the same relation to the "missions" as before, no more, no less "independent." As long as the "missions," "boards," &c. furnish the money, they will have a voice, and a very powerful one, in its distribution. If "R. M." had named among the advantages of this new organization a hastening of the day of self-support, we would have weighed his reasons for this opinion most carefully. There is no reason to suppose that it would hasten that day.

We now come to the third and last advantage of the proposed Ecclesiastical Union, as set forth by "R. M.," viz., "the more economical distribution of our forces." This implies (1) That the forces are not now economically distributed, and (2) that the new church shall have power to distribute them as it pleases. It will be difficult, we think, to make a more economical distribution of the Presbyterian forces than the present. In Bengal, with a population of over sixty millions of people, outside of Calcutta there are no two Presbyterian missions occupying the same district, and in Calcutta with its 600,000 inhabitants the 2 Presbyterian missions there can hardly be said to be crowding each other. One or two other Presbyterian bodies might be located in Bengal and find themselves hundreds of miles from the nearest Presbyterian mission.

In the N. W. P., according to the Alliance Report, there are three Presbyterian bodies labouring. One of these, consisting of one ordained man, has the whole district of Roorkee to himself, no other Presbyterian body labouring there. The other mission is at Dehra, an independent body consisting of one foreign missionary, for years past a chaplain not residing at Dehra, and two Hindustani brethren, having only one church, with no ecclesiastical connections in this country or elsewhere. Excepting these two bodies, one in Roorkee and the other in Dehra, there is only one Presbyterian mission in the whole of the N. W. P., with a population of over forty millions. There is certainly no crowding here which calls for the intervention of an Indian General Assembly. "R. M." thinks that little or nothing can be accomplished, in the way of an "economical distribution of our forces," by conference and comity. "It is easy enough to assert that conference and comity might do this and that; but *will* they? *have* they?" To this in reply, Yes, again and again. Only last year two Presbyterian missions in the Punjab quietly and pleasantly divided the districts in which they were labouring, and the Mission Report states that this happy result was brought about by "conferences and correspondence."

A word as to the attitude of the mother churches to this movement. If an item in one of the newspapers is to be credited, the American U. P. Church has given no encouragement to its Indian churches to join the movement, but quite the contrary. The General Assembly of the A. P. Missions has never had the question *fully* before it for consideration. It has as yet heard only one side of the question. It could take no legal action without first hearing its Indian Presbyteries, and as yet they have not spoken. It is therefore premature to claim the American General Assembly as favouring the proposed union. If its Indian Presbyteries oppose it, the General Assembly will quietly drop the matter. There is not the slightest probability of its taking any action which is not strongly urged by a large majority of its Presbyteries and ministers in India. When the Indian Presbyteries vote, we venture to predict that the result will prove that there is at present no loud call for organic union on the part of the missionaries, ministers and churches.

In conclusion, let me say that I have never doubted that there are advantages in organic union, *provided* (1) there be a real, genuine call for it from the Indian churches, and not merely from a few foreign missionaries; (2) that these churches be prepared, in a far larger measure than at present, to undertake the government and support of the new organization. Half the churches should be self-supporting before cutting adrift from the old churches; (3) that the doctrinal basis be the same as that of the churches which are to be asked to continue their contributions; (4) that the number of languages spoken by the bodies proposing union be not so many, and the distances separating them

be not so great as to make meeting together and action in common impracticable. These conditions being fulfilled, we may reasonably look for organic union on a safe basis, but not otherwise.

Allahabad, Sept. 22nd, 1890.

J. J. LUCAS.

3. By R. M.

THE interest excited by it, its importance, an astonishing misconception of what has been said in its defence, and the tempting opportunity presented by Dr. Lucas's last reply, are my apologies for inflicting on the public a second article in defence of the proposed union.

I. As to the outcry about languages and distances, Dr. Lucas's comparative silence and the clear showing of the committee justify us in assuming that these difficulties are but as the small dust in the balance.

II. As to native sentiment, the correctness of Dr. Lucas's present figures, and his claim of small attendance at meetings of the Alliance, are freely admitted. He should be allowed to make the most of his only "substantial" fact. If, however, a meagre attendance on the Alliance—explainable by many other known causes—proves want of interest in its proceedings; and if this want of interest in the Alliance—also readily admitting other explanation—proves apathy on the subject of union, still is it not possible that union in itself may be a good thing after all? But Dr. Lucas's pyramid of inference, resting on the apex of this one uncertain fact to become a substantial reality, must account for certain other facts.

For example; seventeen Presbyterian bodies have elected delegates to the Committee on Union. These include all the important Presbyteries in India. Seventeen representative committee-men, including some of the ablest missionaries in India, have for two or three years been carefully considering the hindrances to union. The clerk of this Committee has been in correspondence with many others besides the committee-men. Yet not one instance of opposition, not one substantial indication of apathy has been discovered so far as our Indian Presbyters are concerned. The Lahore Presbytery has, up to this time, been unanimous. But Dr. Lucas must face another fact which even he is compelled to admit—and his admissions are valuable in proportion to their rarity—the enthusiastic demand for a United National Church. Now, as the less is included in the greater, and is a substantial advance toward the greater, as the severance of foreign relations certainly tends towards nationalization, it is incredible that the same men—Panjabis as well as Bengalis—who are so anxious for the broader union, should be utterly indifferent to what is a distinct advance in that direction, and the only practical advance at present possible. Besides all this, the strong desire for general evangelical union, showing, as it does, how little importance is attached to doctrinal and sectional differences, is in itself a sufficient assurance of "a healthy, hearty, and lasting union" so far as our Indian Presbyters are concerned. Of course, if the editor of the *Makhsan* succeeds in frightening our mission employes by a threatened cutting off of supplies, the existing heartiness may be marred. A recent letter from the leading native minister in the Panjab illustrates this point. He says, "I am still a warm advocate of union" (Presbyterian Union). But "during the past few months," "in communication with Dr. Lucas," the conviction has been growing upon him that the amount now given for the Indian work would be diminished, &c. &c. He also gives other reasons for opposing the proposed union as a structure.

Yet Dr. Lucas has been unable to support this charge of sectarianism by a single fact or argument stronger than a general reference to human nature!

III. "Severing the ecclesiastical tie," "cutting adrift," "separation," "divorce," from the home churches are formidable phrases. As an offset to these phrases I presented the following facts:

(1) The insignificance of the ecclesiastical in comparison with the missionary tie as a bond of interest and sympathy. Both ties strong.

(2) The settled and repeatedly emphasized policy of Dr. Lucas's Church. No, when the right time comes.

(3) The growing sentiment in favour of union and against a captious criticism on doctrinal points. E.g. *Bruce & Sudo*

(4) Instances in which missions after cutting "adrift," &c. &c. had become more popular than ever, while those which had clung to the leading strings had lost favour and support. It is interesting to note the reply. As to (1) "R. M. misses the point;" to (2) "it is hardly fair to urge their wishes" (those ill-informed (?) home churches) "as an argument in favour of organic union." If hard work on the part of able committees, and the determined opposition of the Secretary for India with powerful backing is not enough to inform Dr. Lucas's church, they must, I fear, remain in hopeless ignorance. "Their wishes" nevertheless give some indication as to whether they are or are not actuated by a sectarian spirit in their missionary work. (3) is unnoticed. Of (4) it is said that "in Brazil there were only two churches to unite, &c.," and "as to Japan the union is too recent to venture on prediction;" "it is the work of Japanese;" "many churches self-supporting," &c., &c. What bearing this has on a question of home support and interest perhaps Dr. Lucas can explain. The more churches there are to unite and the more difficulties to overcome, the more interest would be aroused. The experiment has been tried in Japan for thirteen years and in our South China Mission for twenty years. It is not made quite clear just how long we are expected to wait. In spite of the fact that Japan is so nearly self-supporting the last report at hand (1889) shows the appointment of six ordained missionaries (five married) and three ladies for a population of five or six millions allotted to our church in Japan against one ordained missionary (unmarried) and six ladies for the fifteen or twenty millions allotted to our church in India. To the overwhelming force of plain facts—given more in detail in an article for the *Makhsan*—Dr. Lucas has no reply, except an explanation which has nothing whatever to do with the point at issue, and his "firm conviction." We trust that he will either produce the data for such a charge of sectarianism, or frankly acknowledge his mistake, or, at the very least, acknowledge this to be merely a private opinion unbiassed by any large induction from fact. In the meanwhile I would earnestly and affectionately entreat him to refrain from pressing his "chief objection," as it not only appeals (though unintentionally on Dr. Lucas's part) to the lowest motives, but implies an utterly groundless charge against the catholicity of Presbyterianism.

In dealing with the alleged advantages of union, the "replies" exhibit a supreme indifference to the essential points at issue.

By the moral effect in gaining sympathy from without and creating enthusiasm within, Dr. Lucas seems to understand an effect on the morals of the community, hence, I suppose, his illustrations from the 16th and 19th centuries.

The perpetuation and multiplication of our differences is passed over in silence, and from the tone of the "reply" is evidently not recognized as an evil or its prevention an advantage. Disruption and disunion seem to be assumed as the normal condition of the church. We must give substantial reasons for union instead of for disunion!

An increased efficiency, interest and influence is claimed for our church courts, from Presbytery upward. Here Dr. Lucas attacks the illustration but not the issue. He is not aware that the list of Presbyteries is simply a suggestive filling in of the scheme by the sub-committee. The Synods have the power to fix the boundaries of Presbyteries, and the Synod of the Punjab would doubtless prefer two strong Presbyteries to four weak ones, and it is undoubtedly true that we have material for a strong Presbytery from Lahore northward. What is more, by having Presbyteries belonging to different bodies we escape from the oppressive, unhealthy shadow of the "Mission."

In regard to the economical distribution of forces it was shown that in at least six places, including the Presidency towns, there are rival Presbyterian missions. In one small district three such bodies are at work. Yet Dr. Lucas utterly ignoring the facts still assumes that there is "no friction," no real evils to be mended or avoided, and urges us to make the Alliance do what in all these years of strenuous effort we have utterly failed to make it do.

Am 13 languages speak for themselves!

As to the Presb. Alliance many who attended the Alliance are opposed to organic union.

But not now!

Yes, a church which would sweep Presbyteries away as well as foreign countries everything foreign, but the funds!

Mr. Chatterjee

must not be taken in the organs of the Alliance. My reference to them is cut out by Editor! 9.1.90

Read what I say

Not as long as the Mission or Board give the money - this is not applied to the lowest motives (see above) I never heard of this. I have asked can tell me where this "one small district" is!

EIGHTH
ANNUAL REPORT
OF THE
National Church of India.
(MADRAS.)
FOR THE YEAR 1893-94.

Established 12th September 1886.

MADRAS:
PRINTED AT THE COSMOPOLITE PRESS,
1, RIFHERDON ROAD, EGMORE.

1894.





National Church of India.

EIGHTH ANNUAL REPORT.

1893—94.

By the Grace of God we have been permitted to assemble here this evening to celebrate the Eighth Anniversary of the National Church of India. Let us before we further proceed unite in offering our Holy Father our heartfelt thanks in that He has watched over each individual here assembled, during the trials and vicissitudes of a twelvemonth, safeguarded us from the hand of that relentless Destroyer, and brought us together again to praise HIS HOLY NAME, and give an account of ourselves as lay workers labouring under the self-imposed task of setting up the Cross in India, which when it is accomplished we have the word of HIM, the Fruit of the Immaculate Conception, that he will draw all men unto HIM.

As during the previous years so in the one under review our progress has been slow and not much to make mention of; but there is one fact that ought to give us encouragement, and revive our spirits which are only too ready to droop,

namely that there is a noticeable and increasing desire on the part of Indian Christians to possess a Church of their own, financed by them, under their management, and with a recognised Ministry of their own. While reviewing the efforts made in England for the Reunion of Churches, the *Christian Patriot* points out that such difficulties as exist in England do not exist here in India, and that if Missionary bodies could make up their mind to facilitate the much desired union, a united Indian Church could easily come into existence. Another fact that would go to corroborate our desire for a Church of our own, is that Rev. Mr. Hira Singh Puri of Benares has also appealed to his countrymen to aid in bringing into existence an "Indian Christian Mission Society" for the evangelisation of India without foreign aid. These and other circumstances when taken into consideration clearly point out that Native Christians are anxious to relieve the foreign bodies of their burden and to undertake the maintenance and government of their Church, as well as the Evangelistic work of their country. If the Missionary authorities would be disposed to give these efforts their best help there is every sign of the scheme taking a practical shape, and acting as a stimulus to the rising generation to further exertion directed towards the extension of the Redeemer's Kingdom in this land.

Many Indians are at present deterred from making an open confession of their faith, for fear of being taunted with the remark that they have done so in order to gain European influence or assistance of some kind or other. If we had a Church of our own this obstacle would be removed and respectable Indians could then freely join. We regret to observe that the several Missionary Societies remain indifferent to these facts, and thereby, they themselves stand apparently as a barrier to some extent towards the extension of Christ's Kingdom, besides wasting their time and labour, in addition to the wealth of money un-

grudgingly contributed by the generous-hearted people of their country.

In November last, an appeal, signed by 141 Indian Christians most of them men of culture and in good positions, was forwarded to the various Mission Societies in Europe and America; but to this appeal with the exception of one or two, no reply has been yet received. We trust that on the receipt of this Report, the various societies will consider our appeal, and assist us in our endeavour to gain an independent Church of our own. The Hindu community is watching this movement, and some intelligent Hindus have expressed their appreciation of the efforts now made for a National Church which would enable those who are well disposed and convinced to join and make an open confession of Christ. The withholding of the cooperation of the Mission Societies and their agents out here towards the movement has led some non-Christians to remark, we regret to say, that the efforts of the several societies, are directed more towards finding means of livelihood for their countrymen here in the name of Christ, than to their sincerity in extending His Kingdom.

During the year we have been blessed in keeping up the Divine Services as usual both in Black Town and Pursewalkam. About Rs. 210 were contributed last year to meet the expenses incurred.

Let us with all the draw backs we now labour under lose no faith in God but trust in HIM, that He will, in his own time, bless our efforts, and grant our prayers in raising us an independent Church of our own to worship together in one universal brotherhood, and dwell together in peace, love and unity to the honor and glory of His MOST HOLY NAME.

CHURCH COMMITTEE.

S. Pulney Andy, M.D., F.L.S., M.R.C.S. Eng.,	<i>Chairman.</i>
C. Appasawmy Pillay	<i>Member.</i>
D. J. Masilamoney Pillay	<i>do.</i>
J. E. Vedanayakam Pillay, B. A.	<i>do.</i>
W. B. Ragaviah, B. A.	<i>do.</i>
S. J. Chowryappah,	<i>do.</i>
W. L. Venketaramiah, B.A., B.L.,	} <i>Mofussil do.</i>
J. P. Kotilingam, M. A.,	
A. V. Krishnasawmy Iyer,	
J. Aseervadam David, B. A.,	
J. R. Siva Subramani Aiyar,	
C. Kathirvelu Mudaliar	<i>Secretary and Treasurer.</i>

PROCEEDINGS AT THE EIGHTH ANNIVERSARY.

THE Eighth Anniversary of the National Church of India was celebrated on the 24th September 1894. There was a fair attendance of the friends and well wishers of the movement. The chair was taken by Dr. S. Pulney Andy. Mr. C. Appasawmy Pillay gave out the opening Hymn, and opened the meeting with a Prayer. He afterwards read out the portion of the Scripture selected for the occasion (Rom. xii.) The Chairman after making a few preliminary remarks called on Mr. J. E. Vedanayakam Pillay, B. A., to read the foregoing report. Mr. C. Kadirvelu Mudaliar then gave out a Tamil Hymn, after which Dr. Chowry Muthu, (M. D., M. R. C. S., Eng., L. R. C. P., Lond., A. K. C., Lond.) who lately returned from England after a long residence there addressed the meeting as follows:—

Mr. Chairman and Christian Friends,

As this is my first public appearance since my return from England, my remarks will be brief. I am very glad to be present at your anniversary meeting to express my sympathy with the object of the movement, founded and so ably carried on by my friend, Dr. Pulney Andy. Truly we are living in stirring times. Unions and reunions are in the very air everywhere. I am glad Japan has come to the forefront and has shewn us an object lesson by gathering all her Christians together and forming the National Church. In England, Christians are beginning to see that sectarianism and denominationalism are great stumbling blocks to the interests of Christianity and are therefore holding

meetings and conferences with a view of bringing Christians of all denominations together to find out a common basis of faith that shall unite them in common fellowship and action.

If such is the case in Churches in England and elsewhere, shall we, in India, be behind the times? I believe there is much greater and more urgent necessity for us, Indian Christians, to put aside all party spirit and come nearer together and understand each other better and unite our forces against a common enemy. Coming fresh from England the land of liberty, of enlightenment, of culture and refinement, it grieves one to see India still enveloped in darkness and superstition and bondage. Now, what has made England the Mistress, the greatest nation in the world? I am fully convinced that it is the life giving power and influence of Christianity that has raised England from a small obscure island to the proud position she holds at present. And I am also convinced that if India is ever to be raised from its thralldom, from its darkness and from its self-created evils that are dragging her down, it must be by the same vivifying influence of that blessed religion. And this mighty change, this winning India to the benignant sway of Jesus Christ can only be accomplished by the united efforts and concentrated energies of Christians of all denominations coming together to work with one accord and spirit.

Of course when I am pleading for unity, I do not mean uniformity. For I know where there is uniformity there is death, but unity has life and life has variety. What I mean to observe is this, look at the Christian Church in England, see how it is rent into sects and factions which devout Christians there grieve and deplore. Let us take lessons and not commit the same folly. Before it is too late, let us, putting aside all our minor differences, unite our ranks under the banner of our Lord and Saviour and

1, RITHEEDON ROAD, EGMORE, MADRAS,
23rd November 1893.

From

DR. S. PULNEY ANDY,

To

The Secretary, Presbyterian Board
of Foreign Missions
New York

DEAR SIR,

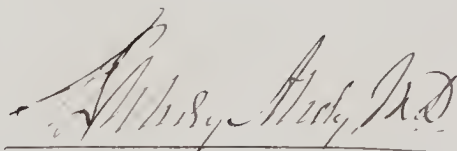
I beg to forward the accompanying APPEAL and request you will be kind enough to place it before the Board of Directors of your Society and obtain the request therein asked for.

The original document containing the signatures of the parties signing the Appeal is in my possession.

Also I beg to forward two copies of all the Papers connected with the movement, as well as the last Report, of the National Church of India, for the information of the Board of Directors of your Society.

Trusting by God's mercy the Appeal will meet with the kindest consideration, and a favorable reply.

I am,
Yours faithfully,


S. Pulney Andy, M.D.

W. J. Anderson

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ANDY-VILLE
1, RITHERDON ROAD, EGMORE,
Madras, October, 1894.

From

Dr. S. PULNEY ANDY.

To

THE SECRETARY, *Presbyterian Board*
of Foreign Missions
N. S. - T. New York

DEAR SIR,

I beg to forward herewith two copies of the Report of the National Church of India for the year 1893-94, and request you to be kind enough to bring the same to the notice of the Directors of your Society.

2. In November last I forwarded to your Society an Appeal on behalf of the National Church of India. As the Directors have had sufficient time to give the Appeal their best attention and consideration, I trust they have become convinced as to the necessity for giving the Indian Christians, an independent church of their own freed from sectarian trammels.

3. Any further delay in responding to the request contained in the said Appeal or apathy and indifference shewn by the Board of Directors of your Society towards such a step will naturally dishearten a sincere body of men who are anxious to devote their life to the cause of Christ. This studied silence, and want of sympathy and co-operation on the part of the Mission Societies towards facilitating the formation of an indigenous church in this land will lead the Indian Christians to lose all confidence in the sincerity of Mission institutions, and keep away would-be converts from joining the flock of our good Shepherd; or in other words the cause of Christ will suffer.

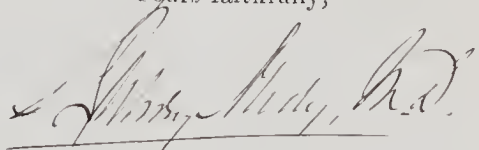
4. It is my earnest wish that the Church in India should be a United Church of Christ. To do this, the simultaneous union of all the Sectarian Churches in India is urgently needed. It is with this view the Appeal has been made to your Board. I am afraid, any further delay on the part of your society in responding to the request will lead the people here, who are in earnest for an independent church, to start it themselves with the requisite organization, and thus unceremoniously sever their connection with the existing bodies. It would be, therefore, to the credit and honor of the several Mission Societies in Europe and America to give their countenance, support and co-operation towards the formation of a National Christian Church in India and to behold it as a monument of the indefatigable labours of their bodies and the generosity of the large hearted people of their land who have ungrudgingly contributed towards the dissemination of the saving Truth of our LORD all over the world.

5. It is my sincere wish that the Indian Church should be in affiliation with the Churches in Europe and America.

Fully trusting that the request contained in our Appeal forwarded last year will, by God's Grace, be responded to by the Board of Directors of your Society.

I am,

Yours faithfully,

A handwritten signature in cursive script, which appears to read "George Murray, D.D.", is written over a horizontal line.

AN
APPEAL
ADDRESSED
TO
THE BOARDS OF DIRECTORS
OF
FOREIGN MISSION SOCIETIES
IN
EUROPE AND AMERICA
BY
THE MEMBERS AND SYMPATHISERS
OF
THE NATIONAL CHURCH OF INDIA.

National Church of India.

To

THE BOARDS OF DIRECTORS OF FOREIGN MISSIONS
IN EUROPE AND AMERICA.

CHRISTIAN love, and the zeal and generosity of the people of Europe and America have enabled by God's blessing and under your direction, the establishment of Missions in heathen lands for the propagation of the Gospel and the founding, and extension of Christ's kingdom in these parts. In India, the southern extremity of its peninsula was the earlier and the most successful portion which came under the beneficial influence of the evangelizing efforts of Missionaries. But the increase of Churches of various denominations in this land is daily proving itself, and has actually become a stumbling block to the extension of Christ's kingdom in this "land of surprises, a land of contrasts and contradictions, of paradoxes and incongruities, of inconsistencies and anomalies."

2. Being convinced that sectarian Christianity of the West is thoroughly unsuited to the religious instincts of the people of the East, a movement has been set afoot with the object of bringing about the formation of an indigenous Church on non-sectarian

principles under the designation of the National Church of India. At the commencement seven years ago it shewed every sign of success and Mr. Solomon Nadar, B. A., B. L., one of the speakers at its second anniversary, observed in his address, that "one thing it has succeeded in doing *viz.*, it has proved beyond the shadow of a doubt that a Church can exist in South India without the aid of European funds and European supervision." But unfortunately this movement, which was gaining ground, has been tampered with by interested parties, and it is daily becoming apparent that the greatest drawback to its success is chiefly due to the fact that the majority of Native Christians are dependent on their respective Missions for their livelihood and support.

3. The non-Christian people of this land are daily growing into a belief that these Christian Mission institutions are sought by the converts for the worldly benefits that may be derived from them, and the more intelligent Hindus, though convinced of the truths of Christianity many of them being Christians at heart, naturally shrink from joining these institutions fearing that they may also fall under that category.

4. Again, the Agents employed by the Mission Societies are often known to leave one Society for another on being tempted by the offer of a higher salary. This is brought forward as a positive proof of a mercenary motive by those unfavorably disposed towards the efforts of Christian Evangelists and Missionaries.

5. It would therefore be beneficial to India if Christianity could be nurtured here on non-sectarian principles instead of perpetuating and enforcing the denominational distinctions of the West as heretofore. To bring about a National Church, the simultaneous union of all Christian sects existing as such at the present time, in India, should be effected. This will prevent our critics from viewing our movement as being another additional sect, in this land.

6. All Educational Institutions, Zenana Missions and Evangelizing Agencies may continue their work as hitherto under the control and support of their respective societies. All we ask for is that the Christians of this land may be permitted to worship together without any denominational distinctions, and that Missionaries and Native Ministers may also be permitted to unite with them in worship as well as conduct divine services in places of worship for which purpose the present Churches and Chapels should be kindly permitted to be utilised.

7. We further ask that all those now in the Mission service may be retained by their respective societies for purely Evangelistic work, and, this will avert the calamity that will otherwise follow from depriving a great many persons who are entirely dependent on their respective Missions for their means of support.

8. The people of Europe and America have by Christian zeal and love introduced the Gospel of Peace into this part of the world, and, it will redound to their credit and honor, if they facilitate the

formation of an indigenous Church in India, by giving their efforts a permanency by which they will be leaving an everlasting monument of their victorious labour and magnanimity in this land, to the honor and glory of our Lord Jesus Christ.

We the undersigned members and sympathisers of the National Church of India most hopefully request that our representations may be received and viewed by the several Mission Societies of Europe and America in a kindly Christian spirit and that our request may be granted by their issuing orders to their Agents in India to lend us the help asked for in forming the indigenous Church now under consideration.

For which act of kindness and Christian love we shall, as in duty bound, ever pray.

(Signed.)

- S. Pulney Andy, M. D.,
 C. Kadirvelu, (F. C. M.) Supervisor, Medical Audit
 Section, Commissariat Examiner's Office, Fort St.
 George.
 C. Appasawmy Pillay, (F. C. M.) Bible Teacher, Church
 of Scotland Mission College.
 J. E. Vedanayakam Pillay, B. A., Professor of Logic,
 Church of Scotland Mission College.
 P. J. S. Canagasaby Pillay, (C. M. S.)
 W. Burton, B. A., Barrister-at-Law.
 S. J. Chowryappah, Baptist Minister.

- M. Venkata Ratnam, B. A., (C. M. S.) Junior Professor, Presidency College.
- D. Dhanakoti Raju, (C. M. S.) Merchant.
- Joseph Satya Nadar, B. A., M. L., Principal, S. P. G. College, Vepery.
- W. Raju Naidu, Evangelist, (M. E. C.)
- S. Arumugam Mudaliar, Salvationist.
- P. Rungasawmy Pillay, (C. M. S.) Assistant Auditor, Medical Audit Section, Commissariat Examiner's Office, Fort St. George.
- A. John, (Church of England) Office of Examiner Commissariat Accounts.
- A. D. Venketaramiah, (F. C. M.)
- K. Krishna Row, Teacher, Wesleyan College.
- M. Vedamuthu, (Wesleyan) Cabinet Maker.
- Jacob N. Baghianadhan, American Madura Mission, Christian Pandit.
- A. Masilamoney Pillay, (C. M. S.) Teacher.
- Joseph Phillips, Condl. Immortality Association.
- T. M. Singaram, Wesleyan.
- J. Michael, (C. M. S.)
- A. Manuel Iyaekunoo Pavalar, (S. P. G.)
- A. Andrews, Evangelist.
- D. C. Comaraswamy Naidu, (C. M. S.) P. W. D., Overseer.
- C. T. Alagasundarm.
- T. A. Rajarathinam.
- C. St. Clare Anderson.
- W. Nullathamby.
- W. S. Vyramuthu.
- R. B. Muthukistna.
- G. Devasagayam, B. A., (C. M. S.) Church of Scotland Mission College.
- Jesudas Gabriel, (C. M. S.) Munshee, Royapet.
- David Aseervatham, Assistant Master, L. M. School.

J. Flavell, (W. M.) Evangelist.
 Mrs. R. Flavell, Bible Woman.
 James John, Student, Wesleyan College.
 Rosy Bella, Teacher, F. C. M. School.
 Bald Rachel, Student do.
 Venketa Subbayah, Catechist.
 L. D'Monte, Teacher.
 H. D'Monte, Telegraph Department.
 A. Dogget, do.
 Sophy, Teacher.
 వి. రంగయ్యనాయుడు.

T. E. Soobbiah, Catechist. W. M.
 Tabitha, Bible Woman.
 Ruth do.
 Rachel do.

లిడియన్లు, Student.

ஆன் திரேயர்.

Gnanaparanum Reddiar.
 காணிக்கம் அம்மாள்.
 அன்னாள் அம்மாள், Teacher.
 R. Shepherd, Medical Student.
 P. Williams, Catechist, Baptist Mission.
 R. A. Paranjothi.
 M. Aruldoss, Teacher.
 மாணிக்கம்மாள்.
 A. Bakkiam, Teacher.
 ஜெகதம்பாள், Student.
 பி. மோசே செட்டியார், Catechist.
 A. Abraham Pillay, Catechist.
 David Narayanasawmy, Catechist.
 R. Jesudasen, Teacher.

యేసుదాసు, Bible Woman.

Muthammall do.

M. ఎల్లె, Teacher.

దానియేలు, Student.

శారప్ప, do.

యెమిలి.

Daniel Isarel Pillay, Book Binder.

శ్రీకృష్ణం అమ్మాళ్.

Solomon Israel Pillay.

చిన్నప్పలు, Student.

దొబ్రాణ్ణుమణి యమ్మాళ్, Student

R. Dawood, Teacher.

గౌరవరత్నము, do.

W. Thomas, Catechist, Baptist Mission.

శిలవమ్మ.

దొబ్రాణ్ణుమ్, Teacher.

మెరీ.

J. Ponnammall, Teacher.

T. Rajammall, do.

T. Vincent, Student.

A. Vincent, do.

E. Vincent, do.

L. Vincent, do.

M. Vincent, do.

B. J. Francis, Catechist.

D. J. Melchizedek, Apothecary.

A. L. David.

P. V. Iyasawmy.

Isaac David.

D. K. Solomon, Baptist Mission.

T. Davadoss Iyengar, Methodist Mission.

J. H. Lazarus, Church of Scotland Mission.

Samuel Ingram, Parsewalkam.

Cecil Vethacun, Student, Christian College.

T. N. Cunooswamy, Teacher, Christian College.

Guna Ratnam, Student, Christian College.

M. H. Peter, Medical Student.

V. John, do.

- J. David, Student, Christian College.
 D. D. Vethamuthu, Medical Student.
 S. Audinarain Naidu, Military Medical Student.
 S. R. Manuel, (Church of England) Superintendent,
 Government Limekiln.
 W. M. Kadirvelu, Senior B. A. Class, Madras Chris-
 tian College.
 D. J. Masilamoney, (C. M. S.) Merchant.
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 I. C. Arulappen, N. C. G. P. A. Secretary.
 G. Ponnuswamy, C. M. S. Secretary Office.
 J. C. Paul, Medical Student.
 I. Cotelingam.
 H. Kanagaroyen.
 E. G. Cotelingam.
 Joseph John.
 J. Thomas.
 Esther John.
 Rungasawmy.
 Jonas.
 Chinduroyen.
 Lutchumiah.
 S. Davadasen, B. A.
 S. Satyanadhan, B. A.
 J. Dorasawmy Pillay, (F. C. M.) Commissariat Depart-
 ment, Belgam.
 R. Moses, Photographer, Bellary.
 James Reid Paul, Managing Proprietor, Messrs. Al-
 bert John & co., Trichinopoly, South India.
 J. E. Sivasubramani, Aiyar.
 S. Robert Solomon Pillay.
 S. David, Photographer.
 T. Arulswamy Pillay.
 Soosey Manickam Pillay.
 Arnold F. Anderson.

- C. Ring.
- S. Devadasen, Dresser, S. P. G. Trichinopoly.
- J. Ashirvadam David, B. A., (Church of England) Head
Master, London Mission High School, Coimbatore.
- C. H. Vadivel Pillay, (Congregationalist) Clerk, Col-
lectors Office, Coimbatore.
- P. Devasikhamoney, (Congregationalist) Clerk, Supe-
rintending Engineer's Office, Coimbatore.
- Joseph Colton, (Congregationalist) American Madura
Mission, Teacher, London Mission School, Coim-
batore.
- J. Savariroya Pillay, (Church of England) Hospital
Assistant, Medical Department, Coimbatore.
- L. C. Williams Allai, B. A., Assistant Inspector of
Schools, 8th Division, Tanjore.
- Isaac Daniel, B. A., Lecturer in Moral Philosophy,
St. Peter's College.
- S. D. Cornelius, Manager, Executive Engineer's Office,
Tanjore.
- G. J. Solomon Nadar, B.A., B.L., (C.M.S.) Tinnevely.
-

direct our energies against the gigantic evils that threaten to ruin this country.

While speaking like this, I am brought face to face with a great obstacle which, if not overcome, will harass our efforts and hinder our progress. I am sorry to see that the majority of the Indian Christians, depending as they do for their support and livelihood upon their several Missions, look with disfavour upon a movement of this kind. It would be well if the Christians in England and America, understanding the signs of the times, could gradually discontinue supporting the Indian Missions and thus develop in them a spirit of self-support and independence. It is a deplorable sign of lack of spiritual life and moral strength that the Indian Churches, after so many years of Christianity should still be content to be supported by foreign help. For this dependence on foreign support has a tendency to hinder the spiritual growth, deteriorate moral strength, undermine all manliness and create instead a spirit of slavishness of fear and weakness. I think the time is ripe for Christians in India to stand on their own legs and make their churches self-supporting. Only so far as they learn the principle of self-support and independence could they rise to the true dignity and full vigour of spiritual health and Christian manhood. If this movement could in any way help to bring about this change, if this National Church could do nothing else but raise the Indian Churches from their slumber and inactivity and infuse into them fresh life and spirit and help to unite their forces for concerted action, it would deserve the praise and gratitude for generations to come.

In conclusion, may I suggest to the promoters of the movement to form as soon as possible a *National Church Council*, the members of which shall be formed by delegates nominated by different churches in Madras and the Presidency. This representative council will act as the mouth

piece of the Indian Christian community in all matters social, moral and religious and will thus be a great power for good in India.

The Rev. Joseph John then addressed the meeting in Tamil to the following effect :—

“Not by might, nor by power, but by my spirit, saith the Lord of Hosts.” Zech : IV. 6.

The Jews were now engaged in repairing the walls of their city, and rebuilding the temple of the Lord. At this time their enemies were numerous, difficulties almost insurmountable, consequently their prospects were often gloomy. The prophet was directed to encourage them; and he did this by assuring them that their undertaking would certainly succeed, for it was not by might, nor by power, but by the spirit of the Lord of Hosts. These remarks are applicable to us as we are met together here to-night to celebrate the Eighth Anniversary of the National Church of India. The founders and supporters of this Church have numerous enemies and difficulties almost insurmountable like the Jews of old. But the words of my text encourages them by assuring them that their undertaking would certainly succeed, for it is not by might, nor by power, but by the spirit of the Lord of Hosts.

Let us observe then :—

I. On what Christs' cause does not depend.

II. On what it does depend.

(By Christs' cause, we mean the cause of his holy Church)

I. On what Christs' cause does not depend.

(a) Not on human might or power.

Human institutions require these. But Christ's cause consults not the wishes of Monarchs, seeks not the smiles and favours of the great and noble of the earth, and never prospered so well as when the princes and rulers of the world were combined against it. No sooner did the world

smile upon this cause, and give it its ungodly support, than its beauty, spirituality, and power became seriously impaired.

(b) Not on human force or arms.

These are necessary in the defence of earthly kingdoms, but quite unlawful in the support of the kingdom of Christ. Human force and arms may terrify, but will never convert; may compel men to drag their bodies into the outer court, but will never bring a sinner into the holiest of all. Neither does Christ's cause depend,

(c) On the riches, learning, or eloquence of her friends.

All these, when sanctified, are calculated to be useful; but they are not essential. See the selection Christ made; he did not call the rulers of the earth, nor yet Jewish Rabbies, to be the Ministers of his Kingdom, but he selected fishermen and tax-gatherers; men without learning, or riches or influence. And these, with a message hateful to the Jews, and foolishness to the Greeks, turned men from darkness to light, and from the power of satan unto God. But how did they do it? Because it was "not by Might, nor by power, but by the spirit of the Lord of Hosts.

Observe, then,

II. On what it does depend

(a) On the spirit of the Lord of Hosts.

The Apostles being filled with the Spirit of the Lord, nothing daunted, went forward as bidden by their Lord, and, transcending all barriers, and pressing their way through all difficulties, conveyed the life-giving doctrine to Millions of the perishing, and caused earth and heaven to exult together over its wide-spread and salutary triumphs.

(b) The spirit makes the means effectual and gives all the glory to God.

The Gospel is a sword, but the Spirit wields it. The Gospel is the power of God to Salvation. Our weapons are only Mighty through God. His wisdom contrived, his arm executed, and his spirit effects the complete salvation of this people. Who is Paul, or Cephas, or Apollos? Who are Ministers? All worms of the earth; but the Saviour of the Church is the Lord over all. All the angels and saints in heaven sing his glory. Let us therefore brethren, pray to God earnestly to fill us all with his Holy Spirit; it is then we can do him effectual service, and be mighty instruments in the hand of God in turning many from darkness unto light. Without the help of the Holy Spirit all our plans and endeavours will be in vain. Let us therefore pray for an out-pouring of the spirit of God.

Mr. Paul Peter Pillay also addressed in Tamil, the substance of which is as follows:—

BRETHREN,

I am not prepared to speak on this occasion. When asked by the President sometime ago, if I would take part in the meeting that was to take place on the 17th instant, I said in reply that I could not be certain of my stay here at the time on account of my tour to the mofussil. However, having been requested to speak now, I would make a few observations.

For sometime past the national feelings of the people in India have been stirred. As an outcome of the feeling we have the Indian National Congress which is to assemble in this city of Madras three months hence. This National Congress is intended to elevate the political condition of India. Though we are subject to the British power, still there is a strong feeling in the national party that the people should be given a due share in administration of their country and that they should have political franchise and independence consistent with the supremacy of the British Rule. It is a great pleasure to think that from a similar

kind of national feeling that there should have been formed the Indian National Church unconnected with any denomination or any sectarianism. This National Church has my full sympathy. Though a member of the church belonging to the Church Missionary Society I used to tell others and feel that I was a member of the Church of Christ. It is a good sign that Native Christians are generally without sectarian prejudices as found largely among Europeans. In Europe the reformed Church of Protestantism has come out from Roman Catholicism, naturally the rate of progress was different among different people. Naturally this difference has contributed largely to the sectarian differences obtaining in Europe and Britain. But we are under quite different circumstances. The Native Christian community being unsectarian, though they may belong to different denominations, it is favourable for the formation of the National Church. The National Church of Christ is a great necessity for India. It is some generations since Christianity was introduced into the country, and it is desirable that there should be a Church suited to the condition, manners and circumstances of the people. Christianity is an Asiatic religion and it was imported into Britain and other parts of Europe. If the Asiatic religion of Christianity could be easily naturalised in Europe among people widely differing from Asiatics in manners and customs it goes without saying, that the same religion could be easily naturalised in the soil of its birth. At the beginning of the introduction of Christianity, it might not be possible for the Native Church to attain its independence in its infant stage. We may say that the Native Church has passed the stage of infancy and boyhood and has attained the stage of youth. It is high time for the Native Christian community to think of establishing a Church on an independent basis. I heard of an instance of a liberated negro called John become a convert to Christianity who established a Church solely through his exertion without any

aid from Europeans or others. The Church he established had adherents by hundreds and thousands, and this independent church of Negroes established by a liberated slave became an object of astonishment to the travellers. If it be possible for a Negro to establish an independent church, is there any greater difficulty for Native Christians in this country to achieve equal success. Christianity was first established in Palestine and Christian Apostles and Evangelists went in different directions, preached the Gospel, and established churches. These Churches depended only for a short time on the Churches in Palestine and Jerusalem for guidance, so for twenty, thirty or forty years. These new churches soon became independent of the mother church and had their organisation and government. The only connection between the different churches was by councils held now and then. There is no reason why native churches now cannot have a similar independence. The Christian religion must be naturalised in Indian soil. If not, Christianity cannot hope to succeed in this country. The establishment of the National Church is the most effective way of naturalising the religion. It may be in a seedling state, now I pray that it may shoot forth its branches and spread like the banian tree for the religious and spiritual welfare of the country.

After this Mr. C Kadirvelu Mudaliar gave out another Hymn, after the conclusion of which, the Chairman made the following concluding remarks:—
My dear Christian Friends:—

You have heard the addresses of Dr. Muthu, Rev. Joseph John and Mr. Paul Peter Pillai. I commend them to your notice; reflect over them, and be prepared to follow their advice.

For the last eight years I have endeavoured to make my views known clearly regarding the necessity there exists for a United Church of Christ in India. Without

a United body of followers, and workers we can never be able to establish, and extend the kingdom of our Lord and Saviour in this world, more so in this particular portion of the peninsula where ancient civilization, arts, sciences philosophy, and religion have been in existence from time immemorial. Whatever doubts our Christian friends may have entertained with reference to the National Church of India, I made it clear that it was never intended to drive out the Missionaries nor to demolish the churches raised by them. The object is simply to do away with denominational distinctions, and to call the Church in the name of our land instead of calling it after the names of foreign countries, the right to which every well thinking mind will concede. So from this, one will clearly see that our efforts are directed not towards stealing but in collecting all the stray sheep into one united flock so that it may become one Universal Church of Christ.

Our appeal to the various Boards of Directors of the Missionary Societies in Europe and America remains unresponded to. I hope after the receipt of this Report the Home authorities will see the necessity and grant our request and instruct their agents out here to facilitate the formation of the much-needed indigenous church in this land. It is my sincere wish that our movement should not assume the form of an additional sect. If it should, we are not to be blamed but those who have remained indifferent to our appeal. You are aware there is a large body of Christians who have already severed their connection with the Church Missionary Society in Tinnevely under the leadership of one Sattampillai, and that there is also another large body of Christians similarly disconnected themselves from the London Missionary Society in South Travancore. Such dissensions will continually take place under the existing circumstances. There is also a large number of Hindus who are Christians-at-heart but are unwilling to join Mission institutions and are thereby pre-


vented from making an open confession of their *faith* in Christ. Under these circumstances it will be conceded by all right-thinking minds that an Independent Church alone will be productive of much good to India.

If the present movement could introduce church ordinances, there is every chance of the church being developed which may be looked upon in the light of another additional sect, besides becoming a rival institution. This is what we are trying to avert. If we go begging like the Missionary Societies we may even be able to raise the requisite fund for the maintenance of the United Church of Christ. But our aim is to work the institution on the principle of self-help, self-work, and self-government by the children of this soil in which temporary sojourners may even be permitted to take part if they like.

As I have already said it will be to the credit and honor of the several Missionary Societies if they will aid us, or the cause of Christ will suffer. I need not dilate upon it much. I have said sufficient and that is enough for the purpose. We must now only wait until it pleases our Lord God Almighty to grant our prayer. If Christ is the Saviour of the world, as we believe Him to be, it is certain that His Kingdom will become established in this land against all human obstacles and that the children of this soil will in time be numbered among the inheritors of His Kingdom. May that glorious day soon arrive, should be the prayer of every one who loves Him to glorify His Holy Name now and for ever.

Mr. C. Kadirvelu Mudaliar then in the name of the committee thanked the gentlemen who addressed the meeting and the audience for their presence on the occasion. After singing a Tamil Lyric the proceedings were brought to a close by the singing of the Doxology, and by the Chairman pronouncing the Benediction.

THE FOLLOWING LETTER WAS ADDRESSED TO THE SECRETARIES OF THE VARIOUS FOREIGN MISSION SOCIETIES IN EUROPE AND AMERICA.



DEAR SIR,

I beg to forward herewith two copies of the Report of the National Church of India for the year 1893-94, and request you to be kind enough to bring the same to the notice of the Directors of your Society.

2. In November last I forwarded to your Society an Appeal on behalf of the National Church of India. As the Directors have had sufficient time to give the Appeal their best attention and consideration, I trust they have become convinced as to the necessity for giving the Indian Christians, an independent church of their own freed from sectarian trammels.

3. Any further delay in responding to the request contained in the said Appeal or apathy and indifference shewn by the Board of Directors of your Society towards such a step will naturally dishearten a sincere body of men who are anxious to devote their life to the cause of Christ. This studied silence, and want of sympathy and co-operation on the part of the Mission Societies towards facilitating the formation of an indigenous church in this land will lead the Indian Christians to lose all confidence in the sincerity of Mission institutions, and keep away would-be converts from joining the flock of our good Shepherd ; or in other words the cause of Christ will suffer.

4. It is my earnest wish that the Church in India should be a United Church of Christ. To do this, the simultaneous union of all the Sectarian Churches in India is urgently needed. It is with this view the Appeal has been made to your Board. I am afraid, any further delay on the part of your society in responding to the request will lead the people here, who are in earnest for an independent church, to start it themselves with the requisite organization, and thus unceremoniously sever their connection with the existing bodies. It would be, therefore, to the credit and honor of the several Mission Societies in Europe and America to give their countenance, support and co-operation towards the formation of a National Christian Church in India and to behold it as a monument of the indefatigable labours of their bodies and the generosity of the large hearted people of their land who have ungrudgingly contributed towards the dissemination of the saving Truth of our LORD all over the world.

5. It is my sincere wish that the Indian Church should be in affiliation with the Churches in Europe and America.

Fully trusting that the request contained in our Appeal forwarded last year will, by God's Grace, be responded to by the Board of Directors of your Society.

I am,

Yours faithfully,

S. PULNEY ANDY, M. D.,



A PLEA
FOR
UNITY
IN THE
FOREIGN MISSION FIELD.



LAHORE :
CIVIL AND MILITARY GAZETTE PRESS.
1895.



At the Annual Meeting of the Missionary Association in India, in October, "the matter of the Reformed Presbyterian invasion" was referred to a Committee to consider how the press could best be used to ventilate the matter. This Committee afterwards gave the following report:—

"Whereas, both branches (United Presbyterian and Reformed Presbyterian) should be informed as to the facts in the case, therefore we recommend that papers be prepared for insertion in that church paper and in our three church papers, and in such missionary journals as may be thought advisable. 1. A paper on the general polity of missions—(a) Advantages of territorial division; (b) Waste of money in tearing down built up work; (c) The strange spectacle before the heathen. 2. News-letters containing a plain statement of the opening of their work (the Reformed Presbyterians,) in Gujranwala. We would advise a kindly spirit and the assuming that the Reformed Presbyterian Church as a whole would not countenance this invasion were she informed of the facts. Should the persons appointed to prepare these papers deem it advisable, we would suggest the preparation of a pamphlet to be circulated among the churches interested; also that a Committee of three be appointed to arrange for the carrying out of these suggestions."

The Committee appointed to carry out the above instructions were Dr. Martin, Mr. Cummiugs and Mr. Martin.

(The United Presbyterian for February 14th, 1895.)

In obedience to the above order of the Mission the Committee begs to submit the following pages and in connection therewith the open letter of Rev. J. Mal to Dr. Steele:—

Territorial Division.

In the work of evangelizing the world, territorial division among the various denominations has been and is yet recognized as very necessary. In home mission work there has been a great waste of energy because this principle is sometimes lost sight of. The various plans for federation and union which have come into view recently, have for their object the removal of the evils which arise from the occupation of the same field by several denominations. While the advantages of such a division in the home field are apparent to all, it becomes a necessity in the foreign mission work. This, chiefly, that in this way only can the territory be covered. Naturally, large cities and densely populated regions are more attractive; the number of workers is small, and were the advantages of division overlooked many places would be quite neglected while others would be crowded with conflicting denominations. It may be said that the recognition of this principle is universal, the exceptions to it only proving the general practice. The right of any mission to any territory is judged by its efficient occupation of that territory for a sufficient length of time to show that it proposes to do thoroughly the work in that region. The subject was thoroughly discussed by the last Decennial Missionary Conference in Bombay, the winter of 1892 and 1893, under the caption of "Missionary comity." The discussion of this topic manifested that the Christian Missions of India are almost unanimously in favor of the continuation of the principle which has been in practice from the first, that of territorial division. The only advocate of change was Bishop Thoburn who insisted that while this had been the practice from the first it was now time that we should drop territorial lines. This is in agreement with his idea that the M. E. Church is especially called to labor among the very lowest classes all over India without regard to territorial limits. Yet, in the carrying of out this idea the Bishop recommended the following: "If we must have a code, let it contain but one rule, and let that rule be,—every missionary shall be a Christian gentleman. A Christian gentleman will not offend in any of the following particulars:—

(a) He will not meddle in a neighbour's dispute. If asked, he will act as a peace-maker, but in no other character. He will not even think of trying to profit by such a dispute by assuming charge of one of the parties of it. (b) He will not receive any excommunicated Christian, unless it be after a very satisfactory repentance and reformation

(c) He will not enter a field where another missionary is successfully working and try either to appropriate his harvest or seize his opportunities. In other words he will not in any way meddle with another's work. (d) He will not, however indirectly, entice another's helpers by offering them increased pay. If he does this under the pretence of obeying a religious conviction, especially on some non-essential point of doctrine, he is not quite a gentleman and much less a Christian." These are the words of the only advocate in the Conference of the doing away with territorial lines. The Reformed Presbyterian Church also recognizes this principle, for its Gen. Synod at its meeting in 1894 unanimously adopted the plan of federation which says (Article 5):—The "Federal Council (to be constituted) shall promote the co-operation of the federated denominations in the home and foreign missionary works"; and, in a recent publication of *The Indian Standard*, one of their missionaries charges another mission with infringing on their territory. The only denomination in India which refuses to recognize the rights of others is the Roman Catholic Church. They not only do not recognize territorial lines but consider that their great work is proselyting from other denominations,—i.e., Protestant denominations. They have more or less annoyed every mission in India. They came into our midst recently and proselyted many of our converts. This we expect for it is their open profession, that all Protestants are heretics. But strange as it may seem, we have suffered quite as much and have been much more demoralized by the recent invasion of the Reformed Presbyterian Mission. According to their own statement they have proselyted at least 134 members from our organization. It cannot be on the principle on which the American M. E. Mission claims the right to disregard boundary lines, for our work is among these very depressed classes. It cannot be excused as any outgrowth of work for their field is several hundred miles from our border with at least two other missions lying between. The excuses offered by them for this invasion are as follows: (1) That a number of our people sent in a petition to the R. P. Mission to have an organization formed for them within the R. P. Communion on the ground that they preferred the principles of that denomination. This is quite out of the question, for the great majority of the "134" are very ignorant people, and it is simply impossible that they could distinguish between Presbyterianism and any other denomination; to say nothing of the fine distinction between the Reformed Presbyterian and the United

Presbyterian denominations. This seems all the more absurd in that the writers of this paper, being educated in distinctives of the various Presbyterian denominations, are ignorant of any real difference between the Reformed Presbyterian and the United Presbyterian denominations, and are utterly at sea as to any reason for their separate existence. (2) The second excuse is that we have domestic trouble in our Mission; that many of our people are discontented with our way of doing things. This, to some extent, is true. We have been making every effort to reduce the expenditure of foreign money in the support of organizations among our people, to put our Christianity on a self-supporting basis, and this has produced discontent in some quarters. But whatever may be the cause of discontent, is that a thing which should be taken advantage of by any Presbyterian denomination for proselyting another's converts? Such are the tactics of an enemy rather than of a friend. (3) A third excuse for this is that the United Presbyterian Church has been proselyting from the Reformed Presbyterian Church in America. This has been urged both publicly and privately by the Reformed Presbyterian missionaries in this country and by the members of the Reformed Presbyterian Board at home in conference with our Board. This is a confession that needs no comment.

We certainly have reason to feel that we have been treated discourteously by the Reformed Presbyterian Mission and its Board in that the Board has sanctioned all that has been done by the Mission. Judged by the standard laid down by Bishop Thoburn for their Mission and so heartily endorsed by every speaker who addressed the meeting on the subject in the Bombay Decennial Conference, this work appears very bad. They profess to have meddled in a dispute and to have come in not as peace-makers but to take advantage of discontent for denominational aggrandizement. They have received the excommunicated, both in the reception of private members and ministers; in this they have utterly disregarded our church courts, acting as though they did not exist. They tried to entice our ministers and helpers to themselves by offering them larger salaries. They publicly announced their intention to take over the entire United Presbyterian Mission in the year 1894. Christian courtesy certainly demanded that some recognition of our existence should have been made, either by the Mission in this country or by the Board at home. Instead, all was done secretly, so secretly that we knew nothing of it at all till the so-called organization was all but effected.

Self-support in the Mission Field as affected by the Strife of Rival Missions.

It will be admitted on all hands that the great object of mission work is to establish a church which shall be entirely independent of the parent church in the support of its ordinances. However long it may be advantageous to hold the Mission Church in a state of tutelage, yet we should never forget that the time must come when the work of the missionary must cease. As mission work has been conducted in this and all lands, it has been taken for granted that the financial support of natives employed in the mission work is incumbent on the parent church. While this has made progress apparently more rapid, it is to some an open question whether there are not evils arising from this system that will counterbalance the advantages gained from it. While this support has been a protection to many who have come out for Christ, it has served to destroy the influence they might have otherwise exerted in their families. It has made the work of preaching a sort of profession, and many look on it as simply a means of support, where advancement is to be secured as in secular employments. Another evil is that the native worker not being dependent on the people among whom he labors, there does not exist between them that bond of sympathy which is between pastor and people at home. As his promotion is dependent on the judgment of the superintendent missionaries who have employed him, his treatment is often a cause of dissatisfaction and dissension. It is evident to all thoughtful persons that the system must be a hindrance to self-support, and its growth is to be deprecated. So long as the foreign church is willing to provide pastors and teachers free of cost to the people, they will never feel the necessity of exertion to provide themselves a spiritual shepherd. It is further evident that the longer we continue in this course, the more difficult it will be to retrace our steps and put the church on a self-supporting basis.

While our converts were few, the providing of pastoral care was easy, the missionary usually being able himself to attend to this; but now that converts are many and scattered over wide districts it becomes difficult to provide men of even the most moderate ability for their spiritual care. Our work is just in its infancy, and as it increases this will become more and more difficult. If the support of the work at present is a burden, what would it be if there were ten

times as many to be cared for as there are now, and it may be that before many years we shall be called on to provide for such an increase. Granting that the church has reached a limit in its contributions, we must relieve ourselves of the present burden of supporting the ordinances before we can advance to the conquest of other fields. But even with largely increased contributions from home it is evident that the limit under the present system must soon be reached. Hence the duty of putting the support of pastors on the people.

In doing this, two difficulties at the very outset confront us: the unwillingness of the people, and the unwillingness of the workers. As regards the people, they were never trained in systematic giving as heathen, and since becoming Christians they have had everything provided for them. As regards the workers, they prefer a regularly paid salary to depending on the uncertain contributions of poor and struggling congregations. In many cases it would be necessary for the worker to take less as pastor than he formerly received as worker. At this point, to which our Mission has attained, let us consider the effect which the arrival of another Mission in the field will produce.

1. It will be seen that the necessary, enforced policy of self-support will cause great dissatisfaction among certain parties, although the greater part will heartily co-operate. In certain villages, where life is a struggle for mere subsistence, it appears a hardship to ask them to assume the additional burden of a pastor's support. If at this juncture another Mission offers a free pastorate, it is not strange if such offer is accepted when no violation of faith is involved.

2. Suppose a worker finds himself compelled to take up a pastorate, thereby accepting instead of a certain regular salary one depending on the will of the people. At this time he receives from another Mission an offer of a salary as high or higher than he formerly received. Will it not be a strong temptation to accept of this when there is no perceptible difference of his own and the doctrines of the rival Mission; and will not the proposed pastorate be thereby postponed?

To pass from our present system to one founded on a self-supporting church must cause a great deal of dissatisfaction on account of the withdrawal of foreign support, and it is evident that

the presence of a rival Mission, ready to take advantage of any dissension, must indefinitely postpone the consummation of this desired end.

It is not to be denied that there is a dissatisfaction arising from foreign control of funds, yet so far from being a thing to be deplored, it may be used as an incentive to self-support. In the advancement of self-support, in the gradual withdrawal of foreign funds, the congregations are put directly under presbytery and the pastors made dependent on the people, and thus freedom from foreign control is rendered possible. In this connection we may add that the system adopted by the Reformed Presbyterian Board of eliminating the foreign element and furnishing funds directly to the native, is clearly a step in the wrong direction and removes a very strong inducement for the Church to attain a self-supporting basis. For, in the first place, the connection of the native agent with the home church is slight. His home and interests are here. He is here for good and all, and being thus removed from home influence, he is not so likely to carry out the will of the home church. In salary, too, he is so far above the people among whom he labors, that, though one of them, yet it is not possible for him to conceive of a time when they shall be able to minister to him in temporal things as does the home church, their salaries being almost double the amount received by native ministers of high standing in other Missions from foreign lands. As regards the foreign missionary, his only tie here is his work. That accomplished, he will gladly return. Bound by a thousand ties to the home land, he is readily susceptible to the church's influence. Granting that our object here is to secure a purely self-supporting, self-propagating church, does it not seem that the course pursued by the Reformed Presbyterian Board (N. S.) in eliminating the foreign element and making the natives directly dependent on the foreign church, is taking a step backward and is making it more difficult than ever to break the bonds ?

Inter-mission Discipline.

Discipline lies at the basis of every department of work. In the shop, the counting-house, the school, the State, discipline is that which reduces many parts to a united whole, and renders possible the accomplishment of deeds which otherwise would be unheard of. Without it the greatest army becomes a disheartened horde, with it a

handful of Japanese puts to flight the Chinese myriads. In the Church of Christ, too, this is a necessary means of grace and work. Above all in the conduct of a mission field, must discipline be observed, else we find ourselves like the helpless ship, at the mercy of the wind and waves.

To avoid the evils arising from such looseness, each body has rules for the governing of its agents and not only this, but now in the Punjab we have for sometime had an Inter-mission Committee for the securing of uniformity in the treatment of the agents of different Missions. At present all Missions and missionaries, with any regard for the cause of Christ, or the purity of His Kingdom, respect the discipline of neighboring Missions and do not employ those dismissed for moral obliquity, and for their own sake do not employ those found inefficient. Where, however, there has been bad feeling between neighbouring Missions, they have not scrupled to take over one another's workers, by giving higher salaries, or to take advantage by employing those dismissed for various faults. Thus, for a selfish purpose, injury to the general cause is overlooked. It is well known that there are many workers who rejoice at a rivalry between Missions, thinking that they may not only have less fear of dismissal but even foree an increase of salary, to prevent any desertion to the rival. Village Christians, too, have been known to use the presence of a rival Mission to bring the missionary to their way of thinking. Individual candidates for baptism have pleaded, "If you don't look after me such a Mission will."

From these things it will be readily seen that a respect for the discipline and rules of other Missions is necessary where a broader than simply personal aggrandisement point of view is taken. The evils arising from the violation of these fundamental principles of Inter-mission courtesy are not only great to the violating body, but the influence on all its neighbours is most distressing. The Mission thus conducted is sure to end disastrously. Its neighbours not only cannot offer it any Christian fellowship, but hindered in seeking the true advancement of Christ's cause by its presence, cannot but rejoice over its fall.

Especially would it seem natural that all bodies of the Presbyterian belief should be constant to uphold each other's hands in this land so full of the episcopal idea. The prospect of impressing our tenets on the Indian Church, when it shall take its place as a self-

propagating, living faith, is poor, indeed, if we bite and devour one another. It is bad for the cause of Missions when Papist and Protestant cross swords. It is worse when the Protestant ritualist and the Protestant Presbyterian seek undue advantage over each other, but most of all is it, when the Missions of one land, Protestant, Psalm-singing Presbyterians, with but the slightest doctrinal differences, which in the awful darkness of heathenism are not to be discerned, it is awful that these, instead of supporting, each the other's ranks, and presenting a solid front to the common adversary, should so spend their time as to bring contempt on the cause they represent, the one seeking to draw away the soldiers, hardly enlisted by the other, while she, lest dissension spread, must watch her lines, not against the spies of the enemy, but against those who would entice away to a rival camp.

Yet such is the case. A trusted worker adjudged guilty of most grievous sin by our highest court goes out from us to return to open up work, the accredited agent of another Mission. Then as the natural sequence of this violation of discipline we find, members under discipline or dissatisfied with discipline and treatment of days gone by, received without certificate and given positions of honor; workers dismissed for inefficiency and moral delinquency given positions of honor and trust in our very midst, at salaries higher than ever before; a heathen teacher, influenced to resign his Mission school and then re-hired, with the hope that the whole school may be induced to come; pupils expelled for sodomy and running away, given scholarships and sent to school again.

This conduct does not tend to the promotion of the cause of Christ, nor the spirituality of the Church in which we are all so deeply interested.

The Injury to Christianity in the Sight of the Heathen.

Moral character is the true test of religious belief. A faith which fails to purify the life, shows its inherent weakness. The religions of India, however, are in no way associated with morality. Be one the vilest of the vile, he is never shut out from any religious privilege. No Hindu, no Mohammedan, is ever hardly treated by his religious leaders for sin. Though he lie, steal, give false witness,

lead captive silly women, commit most unnatural crimes, yea, break openly every commandment of the decalogue, yet no one shuns him, no one thinks him worthy of excommunication. But Christianity occupies a unique position in India. It seeks to draw all men unto itself. This, the native of India, thinks to be proselyting for a selfish purpose. He thinks the more names secured on the roll the more money is forthcoming; every baptism brings unto the missionary a real return in gold and silver. The missionary is to him a colossal self-seeker trying to draw the people from old customs, for his own selfish ends.

This, as regards these corrupt religions of India, is inevitable. We are not here to purify heathenism, but to win men from death to life. When the world sees this, that men are proselyted to their betterment, to the purifying of their lives, there is a distinct gain. Indeed, this end has so far been attained in India that heathen men have desired that the Christian character be imparted to their wives and daughters. It has become so well known that Christianity stands for purity, that a Christian of evil life is scorned for his sins and is a laughing stock to the heathen.

When Christians proselyte from one another, what a spectacle! The hard-won moral standing of years is mortally wounded. The plea that men are sought, not for self-aggrandisement, but for purification, is given the lie. When men of known immoral life are given positions of honor and trust, called by the name minister, the fair fame of Christianity is besmirched. Its claim to moral excellence is disallowed. Its testimony to the need of moral character is false on its face. Instead of a faith for here and hereafter, it takes its place on the same plane as the false religions of this most corrupt Orient. Yet, however much as we regret to say it, and however far it may have been from the intention of the Reformed Presbyterian Church, this has been a most marked result of their work in Gujranwala.

Let us look on the work in India as the building of the great structure of Christianity. At one side, working away on one wing of the building are the Reformed Presbyterians; on another wing, are the United Presbyterians. The latter have some material collected for the building and are busy at work getting it into place, hewing, fitting, shaping, that it may be fitly framed together.

All at once they find their brethren, whom they supposed to be taking out material from the great quarry of heathenism, coming without warning and carrying off accumulated material, or tearing out bricks from the built-up wall to advance the building of the portion committed to them. Suppose they took all of our building material and worked it up into their own wall, what advantage? The great quarries of heathenism are not depleted, the great building is not the more rapidly hastening to completion. Nay, rather, the unseemly strife of their workmen and ours retards the work. Can those, on either side, thus distracted, give themselves to the ministry of the word and prayer?

We appeal to you, brethren, to think what you do. Is this strife before the heathen seemly? Is it good and pleasant? Is it becoming well for us who are brethren to seek advantage over one another? Is the Lord straitened in bringing sinners to Christ, that work must be given largely up for proselyting. Are you brethren, aware how your money, your gift of love is being used to the spiritual impoverishment and backsliding in grace of the Christian community here?

We would call to your mind how unanimously you last year adopted the PLAN OF FEDERATION, looking towards the co-operation of Presbyterian bodies in home and foreign fields. Is this that co-operation we seek?

Much, very much, as to the character of your workers employed here we cannot write. We know so much that makes us heart-sore. It is in no spirit of pique that we write to you, but only that rule of love, do as you would be done by. Were we supporting those so unworthy of our money and prayers, were our confidence so prostituted as to become but a scheme for family advancement, were such the case with us we would wish to know it. Nay more, were you in our place, it would be incumbent on you, however unpleasant to us the information, and however disagreeable to you the duty, to make the matter known.

S. MARTIN.

T. F. CUMMINGS.

J. H. MARTIN.

An Open Letter to Dr. Steele.

[Translated.]

DEAR SIR,

The reflection cast on me by the statement in "THE OTHER SIDE" in *The United Presbyterian* of June 14th, 1894, would have been answered sooner had I not for a long time remained in ignorance of the fact that it was published to the world that 'it was only the financial interests of a certain native minister which gave rise to any opposition to our (the Reformed Presbyterian's) opening work in and about Gujranwala.' This statement reflecting on the character of a fellow servant of our common Master is such as to demand investigation before its publication. Although I have land in Trigri, near Gujranwala, yet the Christians there have nothing to do with it. It is farmed entirely by Hindus and Mohammadans. I have lent no money on interest to the Christians of that place. These statements of any personal loss, likely to ensue, are quite without foundation.

Allow me to state the plain facts of the case as regards the work of the Reformed Presbyterian agents, and these can be substantiated in any court, civil or ecclesiastical, as may be desired. It is only fair that this denial receive the same publicity as the detraction.

Near the beginning of 1894, Isa Bhajan, as the agent of the Reformed Presbyterians began work at Shahkot. Later on Rev. Sweet went with him and baptized some 20 converts. Still later, these two, with Elisha and Harry Swift whose reputation is all too well known here, began to sow dissension about Gujranwala. They went to the villages within an hour's drive of the city, and, by promises of worldly advantage and detraction of the work and workers of the United Presbyterian Mission, sought to debauch the minds of the people. Now the village Christians being unlearned and weak, were in several places ensnared and listened readily to their advances. In one village, Mandiala they persuaded the Mohammadan teacher of the Christian School (United Presbyterian Mission) to leave our service and take up with them. Former helpers in two villages, Laddhewala and Gondlanwala, dismissed from employment in the United Presbyterian Mission for divers reasons, were won over and soon ordained elders. They are now employed at a salary.

These agents sought to pursue the same course in villages directly under me and made overtures to Fakeera, the worker at Trigri, but they were spurned with deserved contempt.

Some days after this I met Harry Swift near the court-house, I and two companions, and I told him the course they were following would be disastrous, and besought him to seek the evangelisation of the heathen, not the drawing away of Christians. He replied that by all and every means they would seek to win over every convert that we the United Presbyterian Mission possessed. He further requested me to share their fortunes, offering as an inducement the likelihood of much larger salary. I told him I would write a complaint to his cousin and brother-in-law Rev. Charles Scott of Patiala, a dear friend of mine, who, I felt sure, would not allow such work to continue. "Oh," said he, "don't put your trust in him, we have already told him not to mind anything you say."

Several days after this I was sent for to the Swift house, and arriving there found Rev. Sweet, and Isa Bhajan, with Elisha and Mr. and Mrs. Harry Swift. After some talk about a letter from Dr. Scott, I rebuked them for their spite work. On this each began to air his grievance. Isa Bhajan, that he was deposed from the ministry; Mr. Sweet, that he was not still employed by the United Presbyterian Mission; Harry Swift, that he was not even licensed though anxious to become an ordained minister.

With one voice they said, "We have been most shamefully treated by the United Presbyterian Mission, and we will do our best to win all her converts over to the Reformed Presbyterians."

I left them and having gone to our mission compound, told Revs. J. H. Martin and Cummings, and we three besought the Throne of Grace that light be given the poor Christians that they be not taken in the net.

Do not be surprised at what I say, but please to understand that the Christians of this land are so unacquainted with church differences, so poor and weak that they speedily fall into any trap baited with worldly advantage, and are turned aside from their first love, and lose all spirituality; *e. g.*, our experience with the Roman Catholics in Sialkot.

Some time after this conversation, these four went to Trigri, and in my presence, before a large crowd of Christians, Hindus and Mohammadans, spent their time in denouncing the United Presbyterian

Mission and offering inducements to win over the Christians to themselves. Each of the four, particularly Elisha, made his harangue, and then they drove off. Not a prayer, not an argument for morality, not a word of Christ the Saviour from sin, only this exhibition of self-seeking. It made one ashamed of Christianity to hear the heathen talk of what was said and the love of these brethren. Christ and his religion were thus openly put to shame.

Before this Mr. Sweet had gone to Trigri and baptized a number of small children, whose parents were absent, or else thought him still to be in the United Presbyterian Church, and some even, whose parents were heathen. The names of these, their age, and parent age can be given any time. These went and complained to the Mission, and their statement was forwarded.

After this I wrote to Dr. Scott, but, though a friend for twenty years, he has never seen fit to reply. He came and without any inquiry of me, his nearest of all boyhood friends, he proceeded with the organisation of the Reformed Presbyterian congregation of Gujranwala. True, he addressed Mr. Cummings on the matter, but in such a way as to indicate no true desire to sift the case. His action in the matter was far from honorable, nor can it result in God's glory. Indeed it was such as to force the conclusion that it was his own and his Mission's glory that he was seeking, not our Master's.

In Gujranwala city, among a Christian population of some three hundred, where foreign missionaries, zenana workers, preachers and teachers have, with much prayer and toil, worked for many years, there they organized their congregation and there they seek to present their work.

Here not long since Mr. Sweet baptized, among other questionable baptisms, two women of the town and a number of men who are still their constant companions. Such conduct makes Christianity despicable in the sight of all men.

"Has Mr. Sweet just now become so?" do you ask? No, it was for such errors and neglect of work that his services were dispensed with, although free from any charge of immorality. I well remember trying to see, what I then thought, justice for Mr. Sweet, that is, his reinstatement, when I received the reply from Dr. Barr and Mr. Fife: "We are answerable to God for wasting money on a man whom we know to be unfit."

In conclusion, I would call attention to certain facts.

I. In this country where Christianity is but a child unacquainted with the principles of different Missions, it is no difficult matter for one body to interfere with the work of another. Yet, though such interference be successful and win the approbation of those sending the meddlers, it is not a blessing to the Church of Christ. It is a curse.

II. The representation, that the rural Christians about Gujranwala desired the Reformed Presbyterian Mission to come here, and prepared a corresponding petition, makes any one acquainted with the state of things in India smile. They do not know the name even of Reformed Presbyterian, let alone any distinctive principles. The names are from the old United Presbyterian Mission rolls in Mr. Sweet's possession.

III. The coming here of the Reformed Presbyterian Mission is explained by two things, to take revenge for fancied injuries, and to secure ordination and employment for Mr. Harry L. Swift in Gujranwala, where he can also presumably look after the property interests of himself and his cousin brothers-in-law, the Revs. George and Charles Scott.

IV. This for them, who owe almost all on which they can pride themselves to the United Presbyterian Church, seems especially ungrateful. Well do I remember the prayer Dr. Martin offered in thanksgiving to God, as for his own son's success, when Charles Scott passed his examination for entrance to the University of the Punjab.

These, dear Sir, are what I and many others *know* to be the facts of the case. Let any Committee, of outside Missions, sit as judges to sift the case, and we do not fear the result. In conclusion, I would say what I wrote to Dr. Scott. "To allow the Church's money to be spent, not for advancing Christ's glory, but to lead Christians astray, not to build up, but to tear down, is a fearful thing not only for you, but for those supplying the funds."

I am, yours sincerely,

JIWAN MALL.

GUJRANWALA, INDIA, *March 1st, 1895.*

Contemporary Review
Oct. 1899

A NATIONAL CHURCH FOR INDIA.

IT seems strange that, whilst in England there has been great rejoicing over the celebration of the Centenary of the Church Missionary Society, in India the Church in its various operations has been, and is being, subjected to a criticism more or less severe, the leading Anglo-Indian journals having freely opened their columns for the discussion of this subject. I shall here deal with only one phase of this discussion—namely, that referring to the mischievous effects of sectarianism in the diffusion of Christianity, and in the serious obstruction which it constitutes to the consolidation of the Indian Christians into one compact body bound together by ties of love, charity, and sympathy towards each other, and capable as a united community of promoting their common interests. It is a significant fact that the brunt of this criticism has been mainly directed against the clergy of the Church of England, and a more or less unfavourable opinion expressed both as to the qualifications of the missionaries to carry on the work of evangelisation, and the manner in which their operations with this object in view are being carried on. Be this as it may, for there is much to be said on both sides of the question, it is yet a coincidence that cannot fail to be noticed that just at this juncture these same missionaries should by their united action, to some extent at least, have refuted the charge that they were lukewarm or indifferent in furthering the cause for which they came out to this country, and should have shown the world that they are not quite oblivious of what is passing around them, and is hindering the progress of the Church, and, so far as lies in their power, they are prepared to remove these hindrances, and to place the Indian Church on a more satisfactory footing.

For some time past it has been the practice of the missionaries

connected with the Church Missionary Society working in different parts of India to meet every five years to confer together as to the best method of carrying on their work. The last Quinquennial Conference was held in Allahabad in the month of December 1898, and was signalled by the passing of certain resolutions, which, as it were, mark an epoch in the history of the Church in India, and which indicate that the Conference has at last had brought home to it the conviction that the affairs of the Church were not on quite so satisfactory a footing as was to be desired, and that the time had arrived when a fresh departure was necessary to ensure its future well-being. These resolutions were unanimously passed, and that they were by no means premature is evidenced by the fact that a distinguished missionary in China resigned his position in the Society as a practical protest against the evils which these resolutions are intended to remedy. And this was followed by thirteen resolutions being passed by the Chinese Missionary Conference, having for their object the removal of those denominational differences which have divided Western Christians and were being transplanted to the young Christian Church in China, and the promotion of missionary comity and co-operation. But the Quinquennial Conference of the Church Missionary Society's missionaries in India has struck out a bolder line. It advocates the constitution of a self-supporting, self-governing, and independent Church, free from European control. The resolutions passed on this particular head are so important that they deserve to be quoted in full:

"1. That this Conference places on record its opinion that the future outcome of the Church Missionary Society's Native Church Council system should be the formation of an independent Indian Church, governed by its own Synods, under an Indian Episcopate, and in communion with the Church of England.

"2. That, bearing in mind the fact that all the clergy, whether European or Indian, are now bound by the laws and regulations of the English Church in India they may as individual presbyters take their share in diocesan organisations, so far as their own standing as clergy of the diocese is concerned.

"3. That the Indian Christians as a body should not be committed to any policy which may fetter their action in the future, or in any way hinder the independence, self-support, and self-development of the Church in India.

"4. That, as the English Church in India must of necessity always consist mainly of Europeans who are not permanent residents in the country, and as it is difficult for it to adapt itself to the needs of the Indian Church, it is not desirable that for all time it should be the supreme ruler over the Indian Church, nor that the Church should be bound by laws and Acts of Parliament framed for a totally different state of society, and under national, political, and other considerations which do not prevail here.

"5. That this Conference requests the parent committee to confer with the directors of the large Missionary Societies carrying on work in India, in order that some united policy may be adopted in their respective Indian missions with reference to the questions of self-support in the Indian

Churches, and of increased independence to be given to these communities. The importance of united action is so great that, if some common basis of agreement is arrived at, this Conference trusts that all the Societies will take the necessary steps to secure the carrying out in the mission field of the policy agreed to. This Conference would further express its conviction that, if some such united action is taken, the result will be that the Indian clergy and laity will look less and less to foreign societies and more and more to the Indian Christians for the maintenance of all pastoral work, and it is believed that the spirit of self-denial and of dependence on God which such a movement would develop will lead to increased evangelistic zeal on the part of the Indian Churches.

“6. That this Conference is of opinion that, where Christians are sufficiently numerous, and where there are suitable Indian clergy, the appointment of Indian suffragan bishops will promote the consolidation and development of the Indian Church.

“7. That this Conference earnestly requests the parent committee to face at once and anew the important question of the policy of the formation of an independent Indian Church in the near or distant future—especially in view of the growth and increasing influence of the English Episcopate in India—and to state clearly and definitely, for the guidance of its missionaries and Church Councils, whether the object in view in our native Church organisation is or is not a self-governing and self-organising Indian native Church free of European control. The Conference is of opinion that it would be advantageous if the parent committee were to explain their policy, when clearly formulated, to the Indian Episcopate, and endeavour to secure a proper understanding with them in this matter.

“8. This Conference is of opinion that over the wide range of the Church Missionary Society's Indian missions the conditions are so diverse that it is impossible to adopt uniform legislation which shall be equally beneficial to all. Hence, when strong movements towards new methods in missionary work develop in one part of the continent of India, they ought not to be discouraged on the ground that they are not advisable in other parts of India.”

In these resolutions several reasons have been pressed which show both the necessity and the urgency for their immediate adoption. The Church in India is peculiarly constituted. It is a department of State, governed by laws and regulations passed by Parliament, and was brought into existence solely for the benefit of Europeans. That it should be utterly unsuited to the people of this country need create no surprise. It is improbable it will undergo any change so far as the Europeans are concerned. These, taken at their best, are not permanent residents of India, and, unfortunately, take little or no interest in the affairs of the Church. A benevolent Government provides them means for their spiritual ministrations, and they are content to let matters follow their course, leaving to the Government the sole responsibility of determining what measures should be adopted for the proper conduct of the duties of the clergy, or for regulating the relations between the clergy and the laity. At this indifference of the Europeans we need not be surprised. The social and moral atmosphere of India is not such as is likely to stimulate any deep interest in spiritual matters, and the European is but a temporary

resident in any particular city in India, liable to be transferred at a moment's notice at the will of those he is serving. Even in certain instances where, comparatively speaking, he may be termed a permanent resident, he finds that he is called upon to attend the services of a Church which neither demands nor would permit any interference on his part. As to the personality of the clergyman to whose ministrations he has to submit, and who, to all intents and purposes, is a State official, he is neither consulted nor encouraged to offer any opinion. The character of the services is left entirely to the officiating clergyman, who would consider any suggestion made by the laity in the light of a contempt of his lawful authority. The Englishman in India pays no rates or taxes for the benefit of the Church, nor is there any public opinion which would compel him to give donations for the benefit of any public object, unless he does so out of pure good will. It is obvious, therefore, that he possesses no legal or moral right to interfere with an institution which to him is a voluntary gift on the part of the State.

But how is the Indian Church circumstanced? The State provides no churches for the benefit of Indians, nor clergy to minister to their spiritual needs. The requirements of Indian Christians have hitherto been met by the missionaries, who for some time past have been aiming at making the various churches under them self-supporting. In some stray instances their efforts have been successful; in others there is a promise of the attainment of the desired object in due course of time. Supposing the Indian Church does become self-supporting, is it to be expected that it should sit calmly and allow itself to be governed by bishops who have been appointed by the State primarily to minister to the wants of Englishmen in India, and are practically uncontrolled in the discharge of their duties, and who can have but scant sympathy with the budding aspirations of Indian Christians desirous of having some voice in the organisation and management of the Church which they hope to be able to maintain by their own unaided efforts? Be it said to the credit of the missionaries of the Church Missionary Society that they have of late shown a hearty sympathy with these aspirations, and have after careful deliberation given expression to their views in as solemn a manner as possible. This is perhaps the most hopeful feature in connection with this question, for hitherto some missionaries have laid themselves open to the suspicion that they were but lukewarm in their desire to foster the formation of churches possessing any independence. This lukewarmness was due as much to the deep-rooted tendency in the Anglo-Saxon character to Anglicise everything, as to the reluctance on the part of missionaries to loose the leading-strings in which the native Christians have been brought up. However, it is a matter of congratulation that the missionaries have at last realised the fact that

a continuation of a narrow and suspicious policy is fraught with the greatest danger to the Indian Church, and the resolutions passed by them show a broad-minded sympathy from which much good may be anticipated.

And, after all, the missionaries are but carrying out the policy which was adopted sixty years ago by Henry Venn when he declared that what he aimed at was a self-supporting and independent Native Church, free from European control. Theoretically this has been the policy of the Church Missionary Society ever since, and but two years ago Sir J. Kennaway, President of the Society, in his anniversary address at Exeter Hall, stated :

“No one, I think, will dispute that many souls have been gathered in from heathen darkness into the light of Christian truths through the efforts of the Church Missionary Society. No one will question that Christian influence has been brought to bear, by our schools, by our translation of the Scriptures, and by the example of holy self-denying lives of our missionaries, upon untold millions who yet do not openly acknowledge Christ. Ought we to be satisfied with this? Suppose we were obliged to withdraw our men and cease our grants; suppose in God's providence there came about the termination of British rule, for example, in India, what would remain of the edifice we have so laboriously built up? How far have we carried out the mission scheme, the main object of which is the development of native churches? Are we attaining the chief object in missions, which is the development of a Native Church with a view to ultimate settlement on a self-supporting, self-governing, and self-extending basis?”

The resolutions quoted above demand from the parent society some authoritative declaration of its policy as regards the Indian Church, and as a reason for the urgency of an immediate declaration the Conference lays stress on the fact of the growth and increasing influence of the English Episcopate in India, which it evidently looks upon as a serious obstacle to the formation of an independent Church. The Bishops in India are, no doubt, good men and true, they are learned, they are well-intentioned, they earnestly desire the welfare of the Church over which they preside. But we may just as well ask a despotic monarch to consent to the organisation of a republic in the country over which he rules, he himself becoming the President of the republic, as expect a Bishop in India to surrender his present unrestricted authority into the hands of others, though he still remained the nominal head. The Conference had not far to go for an illustration of the perils which the Indian Church will have to face, and which will come from the quarter of the English Bishops. It is difficult to recall to mind the name of any person who, as we shall see further on, has denounced in more forcible terms the evils of sectarianism and advocated the formation of a National Church for India than Mr. Clifford, the ex-Secretary of the Church Missionary Society in Calcutta. But Mr. Clifford, as he well deserved it, has been raised

to the Episcopate as the first Bishop of Lucknow, and the selfsame person who had cried shame on the missionaries and described them as Pharisees for perpetuating in the Indian Church divisions and distinctions, now, it is alleged, sees serious objections and difficulties in the way of an independent Church being organised in India. Have the Bishop's convictions undergone any change? I think not, only that he looks upon the question from a different standpoint. He is now a dignitary of the Church of England, holding an office the authority of which he is bound to maintain, and it would be unreasonable to expect one who is vested by the Government with a strictly defined authority to prove unfaithful to the trust reposed in him by acting in concert with others for the object of not merely weakening, but practically transferring that authority into other hands.

But the members of the Conference, if they had been so disposed, might have admitted the existence of another danger to which the Church in India is exposed, proceeding not from without, but from those intimately associated in fostering and guiding it—that is, from their own selves, or those who would in the future succeed them. So far as the representatives of the Church Missionary Society in India are concerned, it may at once be frankly admitted that they have hitherto shown no tendency to indulge in ritualistic practices, but of late there are indications that there are some who entertain for such practices a secret sympathy. In Agra a magazine called *Our Link* is published at the Secundra Orphanage Press, an institution belonging to the Church Missionary Society. This periodical is the Parish Magazine, not only of St. George's Church, where the Government Chaplain officiates, but of St. Paul's Church, which is in the charge of a missionary of the Church Missionary Society, and in the number for April the following are some of the subjects dealt with: "Heroes of the Cross," "St. Gregory," "St. Edward, King of the West Saxons," "St. Richard, Bishop of Chichester," "St. Ambrose, Bishop of Milan," "St. Alphege," "St. George, Martyr," followed by an account of "The Invention of the Cross." It may be said that this is an isolated case, but we ought never to forget that the Church Missionary Society's missionaries are working under the bishops appointed by Government, and are not only brought intimately into contact, but are often associated in the performance of religious services with Government Chaplains. The most recent appointment to the Indian Episcopate is that of Mr. Whitehead, the head of the Oxford Mission in Calcutta, a man holding extreme High Church views, to whose nomination as Bishop of Madras serious objection has been taken, in so far that the Secretary of State for India had a question put to him in Parliament. Of the Government Chaplains it has been ascertained that no less than thirty-five are members of ritualistic societies in England. Such being the case, any apprehensions on the score of the missionaries connected with the Church of

England becoming infected with the craze for ritualism cannot be considered to be altogether groundless. The mischief to the Indian Church would be simply incalculable if it were torn asunder by dissensions which had their origin in the indulgence of practices from which, at present, it is completely free. It is clear, therefore, if Indian Christians desire to avert this danger they must try and dissociate themselves from such persons, and remove themselves from such surroundings, as are likely to facilitate the introduction of this evil.

It may, perhaps, be objected by some that the foregoing remarks, though closely bearing on the formation of an independent Church in connection with the Church of England, are not very relevant to what is the purpose of this article—the organisation of a National Church for India embracing the various sects and denominations which are at present working independently of one another. But much as this desirable object has been and is being advocated on all sides, it has been felt that the greatest obstacle in the way is the present constitution of those Missionary Societies which work in subordination to an Episcopate appointed by the State. It has been foreseen that the first step towards developing a National Church would be the release of the Church Missionary Society and the Society for the Propagation of the Gospel from the thralldom of the present bishops, and the development of the Churches under them towards a self-supporting and self-governing basis. Once this is attained the rest, it is imagined, would be a much easier matter. It is not the other denominations who would hold out or stand in the way of an amalgamation which would combine the present conflicting elements into one united body. We have the authority of no less a person than the Bishop of Lucknow that for the perpetuation of the present disunion the missionaries are responsible, and primarily those of the Church of England. In an address delivered before the Bengal Church Missionary Conference in 1882, he spoke as follows :

“ Yes, brethren, let us not deceive ourselves in this matter ; the sin and shame of the disunion which exists among native Christians rest almost entirely with us European missionaries. It is we who are guilty ; we missionaries of the Church of England who have not sought enough to conciliate our brethren, and have often carried ourselves stiffly and as though we had a monopoly of the grace of God ; and the Nonconformist missionaries who have needlessly perpetuated their sectarianism and imposed it upon their converts in this heathen country where often the original cause of difference has no existence. God forgive us all, for we are verily guilty concerning our brethren. How should *they* know, how should *they* be able to stand out for union against those whom they regard as their spiritual fathers ! No, it is *we* who are to blame, we with our Phariseism and our bigotry and our want of brotherly love. Let us not attempt to excuse or hide our fault, but frankly acknowledging it to God and one another and our native brethren, try to make amends, and before it becomes quite too late, begin now to strive sincerely and honestly to put away these unhappy divisions and build up the Church of Christ in godly union and concord.”

It might be asked, and with the best of motives, Since India is such a large continent, why is it not possible, by an arrangement arrived at between the different Missionary Societies, so to subdivide it that one denomination should not trench upon the preserves of another denomination? This was possible in the early stages of Christian evangelisation in India, when, on the one hand, the workers were few and were the agents of a limited number of Missionary Societies, whilst, on the other hand, the number of converts was not so large as to exceed the demand for service either in the particular mission to which they belonged, or with Government, or some other employer within the circle of the operation of that mission. Now the number of Protestant independent organisations number sixty-four, and the progress of Protestant missions in India since 1851 has been phenomenal, as will be seen from the following table:

		Foreign Missionaries.		Ordained Indians.		Indian Christians.		Communicants.		Pup
1851	...	339	...	21	...	91,092	...	14,661	...	64,043
1861	...	479	...	97	...	138,731	...	24,976	...	75,995
1871	...	488	...	225	...	224,258	...	52,816	...	122,132
1881	...	586	...	461	...	417,372	...	113,325	...	187,652
1890	...	857	...	797	...	559,651	...	182,722	...	279,716

The Christian population of India is increasing at the rate of 25 per cent. every ten years, and the probability is that for the ten years ending in 1900 the increase will be at a rate far exceeding that. In some parts of South India where the pariahs predominate, and in Oude and Rohilkund in the north, the lower castes of the rural population are being converted in large numbers. That these should form a compact body under a particular denomination is feasible; but even these are receiving more or less the benefits of an English education, with the result that young men and young women go out to cities or large towns to obtain a living. Thus it is that in every city Indian Christians of various denominations are found to be residing. Sometimes it happens that several denominations are working in the same place, so that there is ample provision for their spiritual interests. But where there is only one mission represented, and especially if it happens to be in connection with the Nonconformists, those converts who do not belong to it run a great risk of being totally neglected. And this is solely due to the sectarian lines on which the religious education of Indian Christians has been conducted, and particularly of those who are brought up under the teaching of the Church of England. I would carefully guard myself from making the assertion that all missionaries working under this denomination are so illiberal and intolerant as to teach their followers to keep studiously aloof from other denominations; but unfortunately the number of those who have done so is not small, though there is reason to believe that it is decreasing now.

An Indian pastor, working under the Church of England, once told me that he did not allow any members of his congregation to go to a Nonconformist place of worship, and volunteered certain abstruse reasons which, paraphrased in plain language, meant that he considered his Church alone as entitled to be called Christian. Some years ago, whilst at Jubbulpore, I asked the native pastor of the Church Missionary Society—as simple-minded and honest a Christian as I have come across—if he was going to hear Bishop Thoburn, of the American Methodist Church, deliver an address. He seemed shocked at such a proposal being made to him, and, so far as I could make out, he sincerely believed it would be wrong on his part to do so, and also that he would thereby incur the displeasure of the English missionary under whom he was working. His face was a picture to look at when I told him that amongst the congregation I had noticed this very missionary, who is now the Secretary of the Church Missionary Society at Allahabad. The Bengali Christian Conference is an association which is composed of Indian Christians of every denomination, including the Church Missionary Society. They meet once a month to discuss matters relating to their spiritual or material welfare. Once a year during the long vacation, when the Hindoos are celebrating their Doorgah-poojah, they hold revival meetings which are attended by Christians from hundreds of miles, and close these meetings with a procession from one part of Calcutta to another, singing revival hymns and songs set to national tunes and accompanied by music purely Indian. That this has left a deep impression on the crowds of Hindoos and Mohammedans who listen to them, it must be said, on the whole, with the most respectful attention, is evident from the fact that a certain reformed section of the Hindoos have thought it of sufficient importance to imitate them, and these Sankirtans, as they are called, are quite the fashion now. But from these monthly meetings as well as from the revival gatherings and the procession, the Indian Christians connected with the Society for the Propagation of the Gospel keep themselves studiously aloof. They do so simply in imitation of the example of the missionaries of that Society, who have made themselves conspicuous by refraining from joining the Calcutta Missionary Conference of which every missionary in Bengal, no matter to what denomination he belongs, is a member. These good men can hardly realise the responsibility they are incurring by sowing the seeds of dissension and estrangement amongst those to whom they preach the gospel of peace and good-will towards each other. It was as much for these reasons as for his ritualistic tendencies that in certain quarters an objection has been raised to the appointment of the Rev. H. Whitehead, the principal of the Bishop's College, Calcutta, to the Bishopric of Madras. How great has been the evil of sectarianism has been described by the Bishop of Lucknow in most forcible terms in the address to which reference has already been made :

“ Here is this vast Empire with its 250,000,000 of souls, sunk in the darkness of ignorance and superstition and false worship. And here are we the disciples of Him who prayed for His people that they all may be one. How have we learned of our Master, and how do we represent His will to the people of this country? Alas! instead of going to them as *one* body united in one great purpose, preaching the one Lord, one faith, one baptism, inviting them to join themselves to Christ, and in Him to all who call upon His name, we find ourselves split up into some twenty sections, each with a different banner, and a peculiar shibboleth of its own. Shame to us we cannot worship together, cannot meet at the same Holy Supper, often cannot preach and work side by side in the same town, without endless jealousies and heartburnings. We preach the Lord who prayed that His people may all be one, and we ourselves are all at variance with one another, and are gathering our converts, not into one great catholic body, but into some little society which is more or less at war with all the rest of the Church, and perhaps will scarcely recognise other believers even as worthy of the name of Christians. Who that even for a moment thoughtfully considers this matter can fail to perceive how utterly alien to the mind of Christ this disunion among Christians is, and specially how hurtful and scandalous, where, as in this country, the whole number of believers is such a fraction compared with the non-Christian population. Scandal and shame this disunion among Christians is anywhere, but how much more in a heathen country, and in face of a foe which so tremendously outnumbers us, and where our only hope of success can lie in presenting a united front, in acting in harmony on some common understanding, and on a mutually concerted plan.”

Apart from the pernicious effect sectarianism has on the non-Christian population of India, and its tendency to alienate the Christians from one another, a serious drawback in connection with it lies in the fact of its being a source of great internal weakness to the Church of Christ taken as a whole. What a useless waste of energy, what a frittering away of talent that may be better employed! Take Calcutta, for instance. There are no less than sixteen distinct organisations represented there, each with its separate church buildings, pastorate and agency for carrying on the work of evangelisation. Some of these places of worship are but thinly attended, the members of their respective congregations being scattered in different parts of Calcutta. If the various congregations were working in concert, not only would there be an economy both in men and in money, but the people would be better looked after. Some years ago I had to go on professional work to the interior of a district in the North-Western Provinces. I called on the Indian pastor of the Methodist Episcopal Church, who invited me to attend the Sunday evening service. The Methodists, though they have but recently started the work of evangelisation in these parts, have been so far successful that the converts in and about this town number more than 500, drawn mostly from the lower castes. No special place of worship had been erected, but the service was held in the verandah of an ordinary native house. The next morning I took a walk in the town and was pointed out a building capable of accommodating 150 persons, which was the church and school of the Church Missionary

Society who had commenced work there fifty years ago. The building was closed, and in the verandah round it a number of cows and goats were tied. On going into the compound a Christian woman, the wife of the man in charge, came out, and informed me that once in four months a missionary from a neighbouring city visited the town and held service there, which was attended by two families. Asked if she had ever been to the service of the Methodists she replied no, she did not belong to that Church, besides, the padre sahib would be angry. Here we have the case of a congregation without a place of worship, and a place of worship without a congregation. Alas ! for that Christianity which renders it impossible for those in charge of such a place to proffer it to those who could utilise it to good purpose.

The evils of sectarianism, of which I have tried to give a brief outline here, are, indeed, as great as they are deplorable, but happily there is hope for the future, in that there are indications of a general recognition of the evil, and if the prayers of earnest and godly men of all denominations count for anything, no doubt a remedy will soon be found. For perhaps a quarter of a century this question has exercised the minds of some of the most eminent Christians in India and abroad, and the only remedy they could suggest was the gradual organisation of a National Church for India. And, indeed, anything less drastic or thorough would fail to achieve the object in view. It is probable that the congregations of Indian Christians subordinate to the Church of England will at no very distant date be developed and consolidated on a self-supporting and self-governing basis, an excellent thing, no doubt, in itself, but, after all, this would only mean the perpetuation of a denomination under a constitution which is somewhat modified. This may help to some extent in removing the barriers which at present divide the Church of England from other denominations, but the goal to be aimed at is the gradual abatement of those feelings of hostility and jealousy which at present estrange the different sects from each other, and constitute to the Church a source of weakness within and without, inasmuch as the Indian Christians divided amongst themselves are unable by their united efforts to promote their common welfare, and their constant bickerings and mutual denunciations have anything but a salutary effect on the non-Christians by whom they are surrounded. The remedy, to be effective, lies, therefore, in the direction of a total extinction of sectarianism, and the consolidation of the various branches of Christ's Church in India into one community, which will combine into a harmonious whole the best features of all denominations, and be suited to the social instincts and national characteristics of the native converts. This is by no means a Utopian idea, for the following quotations will show that the attainment of this end has been considered quite within the range of possibility by men whose opinions are entitled to the greatest weight and consideration :

"The aim of all missions in India should be to create an independent Church in the future, neither Episcopalian, nor Presbyterian, nor Congregational, but the outcome of the national spirit. For, now that people are coming over to Christianity in masses, the question as to the formation of a Protestant National Indian Church must become ever more and more a burning one."—Dr. T. Christleib, Bonn Professor of Theology.

"We may hope, and at no distant period, to see a great Christian Church in India, with distinct national characteristics of its own, but with features which may be recognised by all Catholic Christians as betokening true Catholic unity with the great Head of our faith."—Sir Bartle Frere, G.C.S.I.

"India is our special charge as a missionary Church. Hitherto we have kept too exclusively to beaten paths. Our mode of dealing with the Indian has been too conventional, too English. Indian Christianity can never be cast in the same mould as English Christianity. We must make up our minds to this. The stamp of teaching, the mode of life, which experience has justified as the best possible for an English parish, may be very unfit when transplanted into an Indian soil. We must become as Indians to the Indian if we would win India to Christ."—Dr. Lightfoot, late Bishop of Durham.

"Is the grand army to remain broken up into separate divisions each to recruit to its own standard, and to invite the Hindoos to wear our respective uniforms, adopt our respective shibboleths, learn and repeat our respective war cries, and even make caste marks of our wounds and scars, which to us are but the sad mementoes of old battles? Or, to drop all metaphors, shall Christian converts in India be grouped and stereotyped into Episcopal Churches, Presbyterian Churches, Lutheran Churches, Methodist Churches, Baptist Churches, or Independent Churches, and adopt as their respective creeds the Confession of Faith, the Thirty-nine Articles, or some other formulas approved of by our forefathers, and the separating signs of some British or American sect? Whether any Church seriously entertains this design I know not, though I suspect it of some, and I feel assured that it will be realised in part as conversions increase by means of foreign missions, and be at last perpetuated, unless it is now carefully guarded against by every opportunity being watched and taken advantage of to propagate a different idea, and to rear up an independent and all inclusive native Indian Church. By such a Church I mean one which shall be organised and governed by the natives themselves as far as possible independently of us."—Dr. Norman Macleod.

"Now, I take it that experience will have convinced most of us that the unity of Christians in this country will not be brought about by their all joining themselves to any one of the existing bodies *just as it is, without any modification*. The Church of England, no doubt, vastly exceeds all other Protestant bodies in this country in the number of its adherents, but there is, I take it, no probability at all of large numbers of Nonconformists renouncing their peculiar tenets and seeking admission to its fold without any modification on its part. To my mind it is clear, that when Christians in this country awake to the duty and importance of union, they will naturally form themselves into a national Church of their own, which, however close its connection may be with the Church in England, will be distinct from it, and have a constitution and character of its own."—Dr. Clifford, Bishop of Lucknow.

"It behoved England to insist on the principle on which she lived—that in the whole united body of the Catholic Church there must be national Churches, and that each must hold the Gospel with such forms as might interpret it in the best light to itself."—Dr. Benson, late Archbishop of Canterbury.

"We do not want Western Christianity in India. We want Anglican theology to spread there, but not to stifle the Church. We must give

plenty of freedom, and let the native Church form and frame itself, as is necessary for the wants of their own people, so as not to be a Church of England in India, but a Church of India in full connection with the Church of England."—Dr. Harold Browne, late Bishop of Winchester.

That any one denomination will in course of time absorb the other denominations is entirely out of the question. Any union that may eventually take place will therefore be on the lines of mutual compromise, leading to a fusion of the existing sects into a Church drawing to itself the best characteristics of each. To Western nations it might seem a stupendous achievement to bring about such a union, but, so far as India is concerned, it is not necessarily so. The sectarianism of the West is deeply rooted in the minds of the people whose fathers fought for it and suffered for it. The sectarianism of the East exists merely by reason of the will and the pleasure of the missionaries, and has so little root that, if they were to say to-day that they had resolved on sinking all their differences and forming a united national Church, the proposal would be received with acclamation by the Indian Christians, a large proportion of whom, as I have said before, have no intelligent notion as to the origin and necessity for these differences.

Thanks to the caution and foresight of the Church Missionary Society, which has deliberately set its face against any of its representatives in India adopting any Romish practices or doctrines, there is, as a matter of fact, amongst the different sects working in India no serious difference of opinion so far as the essential dogmas of Christianity are concerned. Whatever difference there is has reference chiefly to the question of Episcopal ordination, of Church government, and of mode of worship, matters by no means difficult of adjustment. It may be conceded at once that no union is possible, so far as the adherents of the Church of England are concerned, unless it is on a basis of Episcopal ordination of priests and deacons. Will the Nonconformists consent to this? Why not? So far as the Indian Christians are concerned, it would be by no means difficult to persuade them that an ordination of their ministers at the hands of a bishop and two or three presbyters would be at least as good as at the hands of a number of Nonconformist ministers. If the alternative is presented to them of union coupled with the Episcopal ordination of ministers, or not at all, there can be no doubt which alternative they will accept. Then, as to Church government, as a matter of fact, in India there is not much difference between the Episcopal Church and the various Nonconformist bodies. The one has over its head a bishop, who exercises a general supervision over its affairs; the others have officers, who perform a similar function, but are called by another name—generally secretaries of the Society to which they belong—whilst the American Methodists, who are, perhaps, destined to take a more prominent part in the evangelisation of India than any other

denomination, are subject to the control of a bishop just as much as the members of the Established Church of England. But happily there are points of agreement to be found in India which are absent in England. The Nonconformist bodies have conferences or synods composed of ministers and laymen to regulate the affairs of their respective Churches, and the Episcopal Church is not far behind them so far as the Indian Christians are concerned.

There are at present eight Church Councils in India acting independently of each other, with District Councils subordinate to them, and in their hands to a large extent is vested the administration of the affairs of the Indian Church. These Councils are composed of laymen and clergy, and are entirely free from the control of the bishops. The secretary of the Church Missionary Society, holding as he does the purse-strings, naturally exercises a considerable influence in the deliberations of these councils, but as the Churches become self-supporting this influence will proportionately decrease, whilst the laity and clergy will find themselves placed in a position of greater independence. And the day is not far distant when we may see the constitution of a General Church Council for the whole of India, which, with the aid of bishops specially appointed for the Indian Church, will exercise a complete control on all matters relating to the organisation and administration of the Church, constituting, as it were, a Court of Final Appeal on all matters ecclesiastical.

So far as the connection between the Church and State in India is concerned, it has no meaning whatever to Indian Christians. The State does nothing and can do nothing for them, placed as it is at the head of people who believe in a variety of religions, and towards whom it professes to maintain a position of absolute neutrality. True enough the bishops who ordain the priests are State officials; but if the Church Missionary Society were to-day to send out a number of bishops to work solely amongst the Indian Christians, the Government of India would be the first to welcome such a measure, as removing a cause of complaint with the non-Christians, that it was applying a portion of the revenues of the country to the support of the Christian religion. Not a voice would be lifted in India in support of the maintenance of the connection, such as it is, between the Church and the State. The Bishop of Lucknow, in the address I have referred to above, has, with reference to the doctrines to be adopted by a National Church, given utterance to the following wise and weighty words, which would indicate that no serious difficulty need be anticipated, on this point at least:

“The elaborate doctrinal standards of the English Church or the Church of Scotland were produced by circumstances which do not exist in India. To imitate them here would be a fatal mistake. The motto of the Church of India, if it desires to comprehend in itself all existing bodies of Protestant Christians, must be *simplicity*, not elaboration, as regards doctrinal standards.

There is, of course, no difficulty in suggesting a simple standard; Holy Scripture and the Creeds of the first four centuries would supply it; the difficulty would lie in getting people to be liberal-minded enough to exact no more than this from their neighbours. The tendency amongst Christians to anathematise one another for small divergence from their own particular standard of orthodoxy has always been great; but it may be not unreasonably hoped that a brighter day is dawning upon Christendom, and that the recognition of principles of liberality and charity is on the increase. Certain it is that to the end of time Christian men will take different views of truth and adopt different interpretations of Scripture, and if we wish to unite them in a common organisation it must be on the understanding that within certain broad lines freedom of opinion is permissible. Christian and Churchman ought to be co-extensive terms, and though in this world of error we can hardly expect that such a happy consummation as that will ever take place, yet in drawing up the constitution of a new National Church the greatest care should be taken that the terms of communion should be as liberal as possible, and no needless dogmatic hindrances to membership imposed. Among our native brethren, I believe, there would be no opposition to a very simple and comprehensive standard. Feeling the broad contrast between the heathenism they have left and the Christianity they have embraced, differences between the doctrinal views of this Christian and that seem to them insignificant. And surely we have much to learn from them in this respect. In this country, at any rate, in face of the common foe, we may well tolerate minor differences for the sake of the great matters in which we are at one. God grant that when it comes to the point liberality and charity may prevail. For my part, I believe they will, and that the unity of the Church of India will not be frustrated by any un-Christlike exclusiveness on our part."

The foregoing remarks clearly establish two distinct facts, the one bearing on the necessity, even the urgency, for a speedy union of the various denominations working in India; the other, that such a union is not outside the range of Indian Church politics. The best qualified authorities, whose theological opinions are most divergent, are at one in this, that if a serious and honest attempt is made to bring about a union it will be attended with success, and India may one day be blessed with having a National Church of its own and the present dissensions and heartburnings and jealousies be a thing of the past. It is not the purpose of this article to present a complete scheme for achieving this union, but reference has been made to the broad lines on which this end can be attained. The first step that has to be taken is for the Church Missionary Society to give a hearty response to the appeal of the Quinquennial Conference "to face at once and anew the important question of the policy of the formation of an independent Indian Church," and "to confer with the directors of the large Missionary Societies in order that some united policy may be adopted with reference to the questions of self-support and independence of the Indian Churches."

ALFRED NUNDY.

THE WORKHOUSE FROM THE INSIDE.

MY attention has been called to the article "Within Workhouse Walls" in the June number of the CONTEMPORARY REVIEW, and perhaps a few words in reply may prove neither uninteresting nor inopportune, coming from one who has had a still more intimate connection, and for a longer period of time, with that workhouse of which Mrs. Crawford has now been an unpaid officer for the space of a little over a year. True, I was a *paid* officer; but I do not think that this makes me an untrustworthy witness or biases me for or against the present system of workhouse administration.

The question of that system is a very large one, complex as are the subtleties of our common humanity, and bristling with difficulties of which many can only be known and appreciated at their proper value by the paid officials; they alone live day in day out with that heterogeneous mass of men, women, and children who are known to the Poor-law as "paupers."

The vital importance to the commonwealth of finding an adequate solution to the problem of the treatment of paupers is forced home on any one who takes the slightest interest in social matters, but to those of us who have been brought face to face with the deepest depths of human poverty and degradation, dirt, and disease, to whose daily and hourly charge the victims fall in their ever-varying, horrible reality—to us, indeed, it seems well-nigh impossible ever to cope with it. But it seems to me to be one of the ways "how not to do it" to brand the Poor-law official as a bully and a tyrant, as has lately become the fashion. I can truly say I never saw any cruelty or real hardship inflicted on any "inmate" by my fellow workers during my term of office. They were uniformly kind and patient to those

The Conference of Indian Bishops.

"It is interesting to notice that the South India Missionary Conference, consisting of all missionaries of all the Protestant denominations labouring in the Madras Presidency, which met in Madras during the first week of January, passing the following Resolutions on Missionary Comity:-

'The Committee are unanimously of opinion that the time has not yet come to give up the traditional principle on this subject. But as preliminary to our main Resolutions we propose the following:-

"That a geographical division may sometimes need to be modified by considerations of language or relationship. Villages just beyond the border of one Mission may be closely connected with villages of that Mission, and may, therefore, be more advantageously worked by it than by its neighbor.

'That a Mission ought not to exclude others from territory which it is not really working itself.

'That where converts of one Mission take up their residence within the boundaries of another Mission, the missionaries and agents of the former should not be debarred from visiting them and administering the ordinances of the Church, if they desire it; it being understood that such visits are purely pastoral and not for aggressive purposes.

'The above points being accepted, the Committee recommend:-

"That, considering on the one hand, the benefits that have followed in the past where territorial divisions have been observed, namely, concentration of effort, evangelization of whole fields, economy of labour, the securing of effective discipline, the promotion of harmony, and avoidance of denominational rivalries; remembering, on the other hand, the evils that have resulted from a disregard of this principle, namely, misunderstandings amongst missionaries, quarrels amongst native agents, questions regarding pay of workers and church order, unsettlement of the minds of converts, disruption of churches, separations of Christians on caste lines, contentions and heartburnings of various kinds: this Conference affirms its cordial adherence to the principle of comity in regard to territorial divisions, urges its adoption in cases where from any reason it may not have been observed hitherto, and would express the earnest hope that new societies beginning work in South India may be guided to labour in unoccupied portions of the country. But in thus expressing its cordial adherence to the principle under reference, the Conference would, with equal emphasis, place on record its strong sense of the injury done to the cause of India's evangelization by societies claiming as their fields territory manifestly inadequately provided with workers. With any policy which would aim at preventing other agencies from beginning work in such districts this Conference has no sympathy, but, on the contrary, would earnestly counsel the withdrawal from such positions wherever they may exist, so that room may be made for other Missions better able to undertake the work.

PROCEEDINGS
OF
JOINT-COMMITTEE
OF THE
Church of Scotland, + + +
+ + Free Church of Scotland,
AND
American Aroet Missions,
REGARDING
CO-OPERATION IN MISSION WORK
AND
UNION OF NATIVE CONGREGATIONS.

MADRAS:
PRINTED AT THE M. E. PUBLISHING HOUSE, MOUNT ROAD.

—
1900.

PROCEEDINGS No. II.

At Madras the 28th day of July 1900, on which day the Joint Committee of the Arcot, Church of Scotland, and Free Church of Scotland Missions met and was constituted.

Present, Dr. J. H. Wyckoff, *Convener*,

Messrs. Chamberlain, Maclean, Paterson, Pittendrigh, Rice, and Stewart, *Secretary*.

1. Dr. Wyckoff stated that Proceedings (No. I.) of Joint Committee had been approved of by the Arcot Mission with the exception of Section VI which had been held over until the information referred to had been received from the Christian College. He further stated that while no official communication had been received from their Home Board, a letter had been received from their Secretary conveying the action of their General Synod with reference to the Theological Seminary, as follows:—

“Concerning the title to the funds now held by the Board of Direction for the use of the Arcot Seminary, your Committee are fully persuaded that there is nothing in the terms or condition of any portion of these funds which will prevent the application of the annual income in any way which the General Synod may approve. We have the testimony of the Rev. Dr. Chamberlain, who laid his documents before the Committee, that at the time subscriptions to the endowment were received, he distinctly stated that the Theological Seminary of the future would be a Union Seminary.....The terms of the subscription and receipts given therefor were general in terms, carefully avoiding phrases which might limit its sphere of usefulness in the future.

“This testimony is confirmed by statements of the Treasurer of General Synod who is custodian of the endowments, and the Secretary of the Board of Foreign Missions, who is familiar with the whole matter from the beginning. Your Committee, having all these facts before them, would recommend the following action:—

“*Resolution 1st.*—That the General Synod, in carrying

out the principle distinctly avowed by previous action, is willing to unite with other ecclesiastical bodies of similar faith (or) order in the maintenance and control of the Theological Seminary in the Arcot Mission, provided that both soundness of faith and security of the endowment shall be safeguarded.

“*Resolution 2nd.*—That the Board of Foreign Missions be directed to consult with the Classis of Arcot, the Arcot Mission and the co-operating Missions, in working out the details of the proposed union of the co-operating Churches in India, holding the Reformed faith and the Presbyterian order, in the maintenance and control of the Theological Seminary in the Arcot Mission in India, provided that the vested interests of the Reformed Church in said Seminary shall be preserved inviolate, and provided, further, that such detailed plan shall be reported to the General Synod before it be carried into effect.”

Mr. Stewart reported that the Proceedings (No. I.) *in toto* had been approved of by the Local Committee of the Free Church of Scotland here, and recommended to the Foreign Missions Committee of the Free Church for favourable consideration, and that the latter had passed the following minute on the subject:—

“The Foreign Missions Committee warmly approve of co-operation in the Mission-field as now proposed, and remit to the local Committee to consider details and to report—especially all matters involving immediate or prospective outlay, and how it is to be met.”

Mr. Paterson reported that the Madras Corresponding Board of the Church of Scotland had approved generally of the proposals of the Joint Committee and had recommended them to the Home Committee for most favourable consideration, and that a reply from the Home Committee was now awaited.

2. With reference to Resolution II. page 7 of Proceedings No. I.—The Sub-Committee presented its report shewing that the Training School could be established, at an initial

cost of Rs. 200, followed by a monthly expenditure of Rs. 33-5-4 per Mission (see Appendix II). Mr. Chamberlain stated that copies had been sent to the three Missions concerned. The Joint Committee heartily approved of the report and expressed the hope that it would be given effect to.

3. With reference to Resolution III. on Literature.—As a reply is still awaited from the Church of Scotland Mission, the Sub-Committee was unable to report, but Dr. Wyckoff stated that the Committee had met and that it was hoped to issue the first number of the enlarged *Mangala Vasanam* on 1st January, 1901. With a monthly issue of 600 copies the paper can be supplied at 4 as. per copy per year, and he suggested that the Arcot Mission should make itself responsible for 350, the Church of Scotland for 100, and the Free Church for 150 copies monthly.

4. With reference to Resolution V. on Union of Native Churches.—The Sub-Committee submitted its report which was duly considered, and the following action taken on the subject :

The Joint Committee having read extracts from letters from the Secretary of the Reformed Church Mission in China and the Secretary of the North Japan Mission, (a) resolved to print them as an appendix to the Proceedings (see Appendix I.) ; (b) resolved that the following scheme* of Church Union be submitted to the Missions and Presbyteries concerned for general approval, subject to such modifications as may be afterwards decided on *in consultation with the Home Boards*, and, when finally adopted, that the whole be remitted to the Home Churches for approval and sanction.

In the revision of the scheme, before submission to the Missions and Presbyteries for final adoption, it is suggested that some native members of Presbyteries be associated with the Joint Committee in the consideration of the criticisms and suggestions that may be received from Home.

* As the scheme was further amended at the third meeting of Joint Committee it is printed below as thus amended.

5. In view of Mr. Stewart's approaching departure on furlough, resolved to elect Mr. Maclean Secretary of the Joint Committee.

The meeting was closed with prayer.

JOHN STEWART,
Secretary of Joint Committee.

PROCEEDINGS No. III.

At Madras, the 1st day of September, 1900, on which day the Joint Committee met and was constituted.

Present, DR. J. H. WYCKOFF, *Convener*,
Messrs. Chamberlain, Paterson, Pittendrigh, and
Maclean, *Secretary*.

1. The minutes of last meeting were approved.
2. Dr. Wyckoff reported that the scheme for the Union of the Churches had been adopted provisionally by the Arcot Mission, and by the Classis of Arcot, with certain modifications.
3. Mr. Maclean reported that a similar provisional approval had been expressed by the Local Committee of the Free Church Mission, and by the Free Presbytery of Madras.
4. The Committee then proceeded with the reconsideration of the Scheme of Church Union in the light of the modifications suggested by the abovenamed bodies, and passed the Scheme in the form appended.
5. Resolved that the scheme as thus amended be sent by the Secretaries of the three co-operating Missions to the Home Boards or Committees of their respective Churches for further suggestions.

The Meeting was closed with prayer.

J. H. MACLEAN,
Secretary of Joint Committee.

*Proposed Scheme for Organic Union of the Churches connected
with the Church of Scotland, Free Church of Scotland,
and Arcot Missions in South India.*

1. Statement of Churches and Pastors.

CHURCHES.	Communicants.	Baptized adherents, (adults).	Baptized adherents, (children).	PASTORS.	Salary, (Monthly).	Amount paid by Congregation.	* Amount paid by Pastor's Aid-Society.	Amount paid by Mission.		
Arcot Presbytery—										
Arni A. M.	84	162	377	J. H. Wyckoff, <i>Ag.</i>	Rs. ...	Rs. ...	Rs. ...	Rs. ...		
Alliandal "	23			Do.	
Vellambi "	26			Do.	
Gnodiam "	95			Moses Nathaniel	18	7	11	
Sathambady "	32			Do.	
Mavethnambady "	28			Do.	
Chittoor "	168			151	243	J. Yesuratnam	20	20
Madnapalle "	161			152	256	{ John Sowri	25	12½	6 6½
Palmaner "	52	1	42	{ Joseph John	... ..	22	12	5 5	
Vellore "	109	12	125	E. Thavamoney	... ..	... ..	... ..	... ..
Katpadi "	146	121	221	S. A. Sebastian	... ..	22	22	... ..	
Kothapallee "	78	69	128	B. Thomas	... ..	25	13	7 5	
Kandiputhur "	131	33	122	Do.	... ..	... ..	... ..	... ..
Sekadu "	90	23	94	J. Lazarus	... ..	20	7½	7 5½	
				Do.	... ..	... ..	... ..	... ..
Arkonam C. of S...	53	71		Vacant	... ..	30	10	... ..	
Sholingar C. of S.	29	181		Unorganized	... ..	... ..	... ..	... ..
Walajabad F. C. M.	85	62	95	Vacant	... ..	35	35	... ..	
Sriperumbudur "	103	98	157	Unorganized	... ..	... ..	... ..	... ..
Madras Presbytery—										
Ranipet A. M.	101	66	132	J. Selvam	... ..	20	20	... ..	
Yehamur "	261	241	499	A. Muni	... ..	25	25	... ..	
Coonoor "	99	40	98	H. J. Scudder, <i>Ag.</i>	... ..	... ..	... ..	... ..
Tindivanam "	89	9	126	M. Peter	... ..	20	15	5	
Orathur "	83	9	107	Paul Bailey	... ..	25	9	6 10	
Vallaripet "	74	15	111	Do.	... ..	... ..	... ..	... ..
Narasinganur "	90	38	120	Do.	... ..	... ..	... ..	... ..
Gingee "	64	9	67	John Peter	... ..	25	12½	7 5½	
Varrikkal "	72	17	86	Do.	... ..	... ..	... ..	... ..
Kolappakkam "	148	18	152	Do.	... ..	... ..	... ..	... ..
Shoolay, Madras C. of S.	248	80	207	Benjamin John	... ..	100	... ..	100
College Church, Madras F. C. M...	118	30	50	P. B. Ragaviah	... ..	100	25	... ..	
Royapuram F. C. M.	202	77	106	T. K. Itty	... ..	100	70	... ..	
Tangal "	... ..	... ..	... ..	Vacant	... ..	... ..	... ..	... ..
Chingleput "	65	53	110	P. Appavoo	... ..	35	35	... ..	
Melrosapuram "	54	48	79	M. L. Jivaratnam..	... ..	30	10	... ..	
Madras villages "	11	14	15	Unorganized	... ..	... ..	... ..	... ..
Chingleput " "	21	39	48	Do.	... ..	... ..	... ..	... ..

* Exclusively native funds.

2. Scheme of Church Union.

1. That the above churches be formed into two Presbyteries with one Synod, and that the Presbyteries be named the Presbytery of Madras and the Presbytery of Arcot, and the Synod be called the Synod of South India.

2. *Name.*—The Presbyterian Church of South India.*

3. *Confession of Faith.*—*Note* : The Presbyterian Church of South India, in adopting the following as its Confession of Faith, to be subscribed to by ministers, licentiates, elders, and deacons, does not thereby reject any of the doctrinal standards of the parent churches of Scotland and America, but on the contrary commends these ancient symbols—especially the Westminster and Heidelberg catechisms, the Westminster Confession and the Canons of the Synod of Dort, as worthy exponents of the Word of God, and as systems of doctrine suitable to be taught in our Churches and Seminaries.

The following shall be the Confession of Faith :

I. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

II. There is but one God, whose nature is love, a spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things ; infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth ; and He alone is to be worshipped.

III. In the Godhead there are three persons, the Father, the Son, and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

IV. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him that, while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

V. God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

VI. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God ; and all mankind

* Several members were in favour of the name being the United Church of South India.

descending from Adam by ordinary generation, sinned in him, and, offending in manifold ways against the good and holy law of God, justly deserve His wrath and punishment in this present life and in that which is to come.

VII. To save men from the guilt, corruption, and penalty of sin, God in His infinite love sent into the world His only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin. He was true God and true man. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

VIII. The Holy Ghost, who proceedeth from the Father and the Son, maketh men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is offered to them in the gospel, and working in them all the fruits of righteousness.

IX. God having given His Son to be the Saviour of the world, and sent His Holy Spirit, to apply the purchased redemption, commandeth all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, to own Him as their Lord, and to live a humble and holy life after His example and in obedience to His revealed will. Those who believe and obey the gospel of Christ are saved; and their privileges are justification, the full forgiveness of sins, adoption into the number of God's children, advancement in sanctification through the indwelling of the Spirit, and the hope of eternal glory. In all His gracious work, the Holy Ghost useth and blesseth all means of grace, especially the Word, sacraments, and prayer.

X. It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, and to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, and to give as God may prosper them for the support and extension of the Gospel. The sacraments appointed by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of our union to Christ, the washing of regeneration and renewing of the Holy Ghost, and our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is to be observed by His people in token of

their faith in His sacrifice, their further engagement to serve Him, and their communion with Him and with one another. It is also the duty of members of the Church to manifest a spirit of purity and love among themselves and towards all men, to labour and pray for the spread of Christ's kingdom throughout the world, and to wait for His glorious appearing.

XI. At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed and obeyed the gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

5. *Constitution and Rules.*

The following articles shall form the discipline and rules of the church :

CONSTITUTION.

ARTICLE 1.

THE CHURCH INVISIBLE.

God is gathering out of every nation a great multitude, in which throughout the ages He will show forth the exceeding riches of his grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Ghost, the fulness of Him that filleth all in all. As this innumerable company is made up of the saints of all lands and ages, it is called the Holy Catholic Church; and since the members thereof are certainly known only to Him who knoweth the heart, it is called also the Church Invisible.

ARTICLE 2.

THE CHURCH VISIBLE.

The Catholic Church Visible is the whole body on earth calling itself Christian and acknowledging the Father, the Son, and the Holy Ghost, one God blessed for evermore.

ARTICLE 3.

PARTICULAR CHURCHES.

A particular church is composed of such members of the Catholic Church Visible as unite under some form of government, for the worship of God, holy living, and the extension of the kingdom of Christ.

ARTICLE 4.

LOCAL CHURCHES.

A local church is a company of members of a particular church regularly organized and assembling stately for public worship.

ARTICLE 5.

WORSHIP.

On the Lord's-day all the people shall assemble for the worship of Almighty God our heavenly Father. The ordinances of worship are prayer, praise, the reading and preaching of the Word, the administration of the sacraments, the offering of gifts, and the benediction. The sacraments are Baptism and the Lord's Supper. They should be dispensed by a minister.

ARTICLE 6.

MINISTERS.

Ministers are officers regularly set apart by ordination for the preaching of the gospel of Christ, the administration of the sacraments and the government of the church. Ministers installed over one or more churches are called pastors; those appointed by a presbytery to evangelistic work are called evangelists; those holding chairs of instruction in theological schools recognized by the synod are called teachers.

ARTICLE 7.

LICENTIATES.

Licentiates are men regularly licensed by a presbytery to preach the gospel. They shall labour under the direction of the presbytery or of such ministers as the presbytery shall appoint to oversee them.

ARTICLE 8.

ELDERS.

Elders are representative officers chosen by a church and set apart by ordination to join with the pastor in the spiritual care and government of the church. They shall be male members in full communion.

ARTICLE 9.

DEACONS.

Deacons are representative officers chosen by a church to join with the pastor in the care of the poor and the administration of the finances. They shall be male members in full communion. In churches which do not elect deacons, the functions of the office shall be performed by the elders. While the care of the finances shall ordinarily lie with the deacons, the elders shall sit with them in council, with full voting powers, the body thus composed being known as the Board of Deacons.

ARTICLE 10.

REPRESENTATIVE ASSEMBLIES.

The Presbyterian Church of South India administers government through sessions, presbyteries, and a synod. All powers not granted in

the Constitution and Canons to these assemblies, or to the deacons, are exercised by the churches.

ARTICLE 11.

SESSIONS.

The session is composed of the pastor (or pastors) and the elders of a church. To the session belongs the care of the church. It therefore examines and admits persons to the communion of the church; grants and receives letters of transfer and dismissal; exercises discipline in accordance with the Constitution, Canons and Confession of Faith; provides for the preaching of the Word and the administration of the sacraments when the church is without a pastor; has the care of the Sunday-school and of all evangelistic work carried on by the church; and appoints elders to the presbytery. Until a church is self-supporting there shall be on the session and the board of Deacons a representative of the Mission which contributes to its support.

ARTICLE 12.

PRESBYTERIES.

The presbytery is composed of all the ministers and one elder from each session within a defined district. Sessions of churches having three hundred members in full communion may appoint two elders. To the presbytery belongs the care of the sessions, churches, ministers, lay preachers, and companies of believers not organized as churches, within its bounds. It therefore organizes, transfers, unites, admits, dismisses, and disbands churches; ordains, retires, transfers, admits, dismisses, and disciplines ministers; installs and releases pastors; licenses, retires, transfers, admits, dismisses, and disciplines licentiates; reviews the records of sessions; gives counsel and aid to sessions, churches, and unorganized companies of believers; decides references and appeals regularly presented; maintains order; carries on evangelistic work; and appoints representatives to the synod. In view of the peculiar relation that Missionaries sustain to both the home and the native churches they shall, while remaining connected with the Home Church and subject to its jurisdiction alone, be admitted to full standing in the Indian Presbyteries and Synod.

ARTICLE 13.

THE SYNOD.

The synod is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every two churches within its bounds. The synod is the representative body of the Presbyterian Church of South India, and its counsellor;

and to it belongs the general care of all its work and interests. It therefore organizes, unites and disbands presbyteries, fixes their bounds, and reviews their records; decides references and appeals regularly presented; interprets the Constitution, Canons and Confession of Faith; and maintains order throughout the presbyteries and the churches. The synod may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian schools and colleges.

ARTICLE 14.

AMENDMENT OF THE CONSTITUTION AND CONFESSION OF FAITH.

An amendment to the Constitution or the Confession of Faith must first be recommended by a presbytery to the synod. The synod may return the same to the presbytery that recommended it; or it may send it, either with or without amendment, to the several presbyteries for decision. The vote in the presbyteries shall be simply *pro* or *con*, and shall be taken at meetings held not less than six months after the meeting of the synod. The clerks of the presbyteries shall forward to the clerk of the synod the number of votes *pro* and *con*. If two-thirds of the entire number of votes cast be in favour of the amendment, the clerk of the synod shall certify the same in writing to the clerks of the presbyteries, stating also the number of votes *pro* and *con*. Thereupon the amendment shall become a part of the Constitution, or Confession of Faith.

RULES.



CANON 1.

UNORGANIZED COMPANIES OF BELIEVERS.

Unorganized companies of baptized believers connected with the Presbyterian Church of South India are under the direct care of the presbytery to which they locally belong. The names of members shall be entered in a register to be kept by the clerk of the presbytery. The care of the presbytery includes that ordinarily exercised by sessions, and may be delegated by the presbytery to a missionary, a committee, or an evangelist.

CANON 2.

ORGANIZATION OF CHURCHES.

A company of believers desiring to be organized as a church shall make application to the presbytery to which it locally belongs. The application shall be signed by all the applicants, and shall indicate which of them have already received baptism. If the presbytery approve, it shall appoint a committee to organize the

church and ordain officers. This canon shall apply also in the case of a company of believers already forming a part of a church.

CANON 3.

TRANSFER OF CHURCHES.

A church desiring to change its presbyterial connection shall make application to the synod. If the synod approve, the name of the church shall be transferred to the roll of the presbytery into which it desires admission.

CANON 4.

UNION OF CHURCHES.

1. When two or more churches within the bounds of one presbytery desire to unite, each shall appoint a committee to apply to the presbytery. If the presbytery approve, it shall appoint a committee to unite the churches and ordain officers.

2. If the churches desiring to unite be within the bounds of different presbyteries, the church which is to change its presbyterial connection shall apply to the synod for transfer under Canon 3. If the synod approve, the transfer shall take place; and the case shall then proceed under the first section of this Canon.

CANON 5.

ADMISSION AND DISMISSION OF CHURCHES.

1. A church desiring admission into the Presbyterian Church of South India shall apply to the nearest presbytery. If the presbytery approve, the application shall be granted, and a committee shall be appointed by the presbytery to see that the church be organized in accordance with the Constitution and Canons. The pastor of such a church shall enter the presbytery under the first section of Canon 14.

2. A church desiring dismission from the Presbyterian Church of South India shall apply to the presbytery to which it belongs. If the presbytery approve, a letter of dismission shall be granted.

CANON 6.

DISBANDING OF CHURCHES AND PRESBYTERIES.

1. When in the judgment of the presbytery a church is so weak that it fails to fulfil the ends of its organization or to justify its representation in the presbytery, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the presbytery, the presbytery may erase the name of the church from its roll, and register the members as constituting an unorganized company of believers.

2. When in the judgment of the synod a presbytery is so weak that it fails to fulfil the ends of its organization, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the synod, the synod may erase the name of the presbytery from its roll; in which case it shall grant to all churches, ministers and licentiates in good standing letters of transfer to other presbyteries.

CANON 7.

ORDINATION OF MINISTERS.

1. Ordination is the solemn setting apart of a person to an office in the church.

2. Ordinarily a candidate for the ministry shall have completed a course of study in some theological school recognized by the presbytery.

3. Careful inquiry shall be made of the candidate touching his religious life and the motives leading him to seek the office of minister. He shall then be proved by a thorough examination in the Old and the New Testament; in the various parts of theology; in the history of the Church; and in church government, particularly as exhibited in the Constitution and Canons. He shall present a critical exposition in writing of some passage in the Scriptures, and he may be required to preach a sermon. Ordinarily the text for the sermon and the passage for exposition shall be assigned by the moderator.

4. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution, Canons and Confession of Faith, and shall promise faithfully to perform all his duties as a minister of the Presbyterian Church of South India.

5. The ministers present shall lay their hands upon his head, and the moderator or some minister selected by him shall read the form and offer the prayer of ordination.

6. The presbytery may appoint a committee to conduct the ordination service.

CANON 8.

RETIREMENT OF MINISTERS.

If a minister in good standing become fully convinced that he has not been called of God to the work of the ministry, the presbytery may erase his name from the roll. If a minister cease from the stated performance of the work of the ministry, the presbytery may at any time upon due notice erase his name from the roll; and after the lapse of one year it shall do so, unless good and cogent reason to the contrary be given. Such persons shall be readmitted to presbytery only after examination. In all cases letters shall be granted by the presbytery setting forth the facts.

CANON 9.

LICENSURE OF PREACHERS.

1. A candidate for licensure having produced satisfactory testimonials as to character and church membership, careful inquiry shall be made of him touching his religious life and the motives leading him to preach the gospel. He shall then be examined in the Old and the New Testament, and in the Constitution, Canons and Confession of Faith; and he may be required to preach a sermon.

2. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution, Canons and Confession of Faith; and shall promise faithfully to perform all his duties as a licentiate of the Presbyterian Church of South India.

3. He shall be licensed with prayer by the moderator or some minister appointed by him; and a certificate of licensure shall be given him signed by the moderator and the clerk.

4. Ordinarily a candidate shall be examined by the presbytery with which the church, of which he is a member, is connected. For the sake of convenience, however, one presbytery may examine and license a member of a church belonging to another presbytery.

5. If at any time a lay preacher abandon his work or prove himself unfitted for it, or if he withdraw from the communion of the Presbyterian Church of South India, the presbytery may revoke his license.

CANON 10.

ELECTION OF PASTORS.

The pastor shall be elected by the communicants of the church at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. In order to election a candidate must receive at least two-thirds of the votes cast, which must be a clear majority of the voting members of the congregation. When a candidate has received such a vote, baptised adherents over 18 years of age may have an opportunity of expressing their concurrence in the choice of the majority of the communicants. In churches in which the number of such adherents is in excess of that of the communicants, the Presbytery shall, in deciding whether effect is to be given to the election, take the fact of their concurrence into account.

CANON 11.

INSTALLATION OF PASTORS.

1. When a minister shall have been elected to the pastorate and shall have accepted the election, a committee from the church with the pastor elect shall apply to the presbytery with which the church

is connected for his installation. If the presbytery approve, it shall appoint a committee to install him.

2. When the person elected is a licentiate he shall be examined and ordained before installation.

3. If the person elected belong to another presbytery shall present a letter of transfer at the time application is made for installation.

NOTE.—As it is one of the primary objects of the Presbyterian Church of South India to promote the independence of the Native Church and to develop amongst Indian Christians an evangelistic spirit, at least partial self-support shall be made a condition of admission to the rolls of the Presbytery in the case of all newly organized churches, and those already organized shall undertake entire self support at the earliest possible date.

CANON 12.

RELEASE OF PASTORS.

When it shall be deemed advisable by either a pastor or a church that the pastor be released, a committee from the church with the pastor shall present the matter to the presbytery. If the presbytery approve, the release shall take place.

CANON 13.

TRANSFER OF MINISTERS AND LICENTIATES.

A minister or a licentiate shall be transferred to another Presbytery, only upon the presentation of a letter of transfer signed by the moderator and clerk of the presbytery from which he comes. Upon the acceptance of the letter of transfer, the former presbyterial connection of the person transferred shall terminate.

CANON 14.

ADMISSION AND DISMISSION OF MINISTERS AND LICENTIATES.

1. A minister or a licentiate belonging to another church and desiring admission to the Presbyterian Church of South India, shall apply to a presbytery. He shall declare his sincere acceptance of the Constitution, Canons and Confession of Faith; and if possible shall present a letter of dismission signed by the proper authority in the church from which he comes. If the presbytery approve, he shall be admitted.

2. A minister or a licentiate desiring dismission to another church shall apply to the presbytery. If the presbytery approve, a letter of dismission shall be granted. Upon the acceptance of the letter of dismission by the other church, the presbyterial connection of the person dismissed shall terminate.

CANON 15.

ELECTION AND ORDINATION OF ELDERS AND DEACONS.

1. Elders, on the initiative of the session, shall be elected by the church. The election shall take place at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. Ordinarily elders shall be elected to serve for life, but it shall be in the option of congregations to adopt a system of election for a limited number of years, provided that elders once ordained shall not be divested of the office when they are not re-elected, but that they shall have an advisory voice in the session and board of deacons and shall be entitled to represent that particular church in the higher judicatories when appointed by the session or the presbytery. If possible they shall be divided into classes so that their terms of office shall not expire at one time. In order to election a candidate must receive two-thirds of the votes cast.

When first elected elders shall be ordained, but after any subsequent election it shall be necessary only that their election be formally announced. At the time of ordination they shall signify their acceptance of the Constitution, Canons and Confession of Faith; and shall promise faithfully to perform all the duties of their office as elders. They shall be ordained by the pastor and the elders. In case the church be without a pastor, or the pastor be unable to perform the duty, some other minister belonging to the Presbyterian Church of South India shall be invited to act in his stead.

2. Deacons shall be elected and ordained under the same rules as elders.

CANON 16.

ADMISSION TO FULL COMMUNION.

Persons seeking admission to full communion shall satisfy the session regarding their knowledge, faith and manner of life. They shall promise that, for so long a time as they remain members of the Presbyterian Church of South India, they will submit to its Constitution and Canons. The children of church members likewise, even though they may have received baptism during infancy, are to be admitted to full communion only after this examination and profession of faith and obedience.

CANON 17.

TRANSFER AND DISMISSION OF CHURCH MEMBERS.

On application to the session, a church member in good standing and of good report shall be granted a letter of transfer or dismission. Persons holding such letters remain members of the church and subject to the discipline of the session until admitted to another church.

Sessions receiving persons presenting letters of transfer shall immediately notify the sessions granting the same. The principles set forth in this Canon apply also in the case of members of unorganized companies of believers.

CANON 18.

DISCIPLINE.

1. The ends of discipline are the purity of the Church, and the good of the offender. In all discipline the spirit of Christ's words (Matt. 18: 15-17) is to be observed.

2. Ministers, licentiates and candidates are subject to the discipline of the presbytery; all others to that of the session of the church of which they are members.

3. In the case of a minister, an elder, or a deacon, an offence is something contrary to his vows made on admission to full communion and at ordination; in the case of a lay preacher, an offence is something contrary to his vows made on admission to full communion and at licensure; in the case of all others, an offence is something contrary to the vows made on admission to full communion or at baptism. Offences which occasion public scandal, such as adultery, fornication, perjury, flagrant dishonesty, or drunkenness, shall more specially be considered matters calling for the exercise of formal discipline. In the case of less gross offences the ends of discipline may often be better served by private admonitions from the moderator than by formal discipline by the session or presbytery.

4. The sentence of a presbytery or a session does not change the relation of a man to God; it is only a solemn declaration of the conviction that his conduct is contrary to his vows and that he should repent. The following are the ordinary sentences: admonition, censure, (publicly before the congregation or privately before the session,) suspension or deposition from church office, suspension from the privileges of church membership, and excommunication.

5. Restoration may take place when the ends of discipline have been accomplished. A minister shall be restored only with the consent of the presbytery by which he was disciplined; and one who has been deposed shall not be restored to office until after a considerable time of penitence and exemplary conduct. A session may restore a person disciplined by another session, after conference with that session.

CANON 19.

REFERENCE.

A session or a church may refer any matter properly belonging to it to the presbytery, for either advice or decision. In like manner a presbytery may refer any matter to the synod. Ordinarily each body

should decide such matter itself. But cases which are new, difficult or of peculiar delicacy, and especially those upon which the body is greatly divided in opinion, are proper matters for reference. The presbytery (or synod) may decide the case itself, or may refer it to a committee for decision. It may also return the case without advice or decision.

CANON 20.

APPEALS.

1. The pastor or any member of a church, not content with a sentence or other decision of the session, or church, may appeal to the presbytery. The presbytery may confirm, reverse, modify, or suspend a sentence or other decision brought before it in this way; or, it may return the case to the session or church, with the instruction that the sentence or other decision be reversed, modified, or suspended; or, in a case of discipline, it may grant to the person under discipline a letter of transfer to another session.

2. Any member of a presbytery, or any member of a church within its bounds, not content with a sentence or other decision of the presbytery, may appeal to the synod. The synod may confirm, reverse, modify, or suspend a sentence or other decision brought before it in this way; or, it may return the case to the presbytery with the instruction that the sentence or other decision be reversed, modified, or suspended; or, in a case of discipline, it may grant to the minister under discipline a letter of transfer to another presbytery.

CANON 21.

STANDING RULES OF CHURCHES.

1. *Business.*—To the church belongs the following business: The election of the pastor, elders, and deacons. (See Constitution, Article 10.)

2. *Annual Meetings.*—An annual meeting for the transaction of any business pertaining to the church shall be held at such a time as the church shall appoint. At this meeting the session and the deacons shall report regarding the spiritual and temporal condition of the church during the year. It is advisable also that the condition and work of the presbytery and synod be clearly set forth.

3. *Special Meetings.*—Special meetings for the transaction of any business pertaining to the church may be held at any time upon due notice by the pastor or the session. Notice of a meeting shall always be given by the session at the request of one-tenth of those members who are entitled to vote, or at that of the presbytery or synod.

4. *Quorum.*—For the election of officers, one-third of all those who are entitled to vote shall constitute a quorum; for the transaction of other business one-fifth shall suffice.

5. *Voting*.—Those only may vote who are members in full communion; and of those such only as are present in person. The moderator shall have only a casting vote.

6. *Moderator*.—At meetings called for the election of a pastor, it is advisable that the session invite a minister belonging to the Presbyterian Church of South India to preside. But in case the presence of such a one can not be conveniently procured, one of the session shall take his place. At meetings called for the transaction of other business, the pastor, an elder, a deacon, or any member of the church may preside.

7. *Records*.—All business transacted at any meeting shall be recorded, and such records shall be preserved by the clerk of the session.

CANON 22.

STANDING RULES OF SESSIONS.

1. *Meetings*.—Ordinarily stated meetings shall be held once during every month; the time and place to be determined by the session. Special meetings, of which due notice shall be given, shall be held upon the call of the moderator or the clerk. A call shall always be issued at the request of any two members of the session, at that of one-tenth of the members of the church who are entitled to vote, or at that of the presbytery or synod. All meetings shall be opened and closed with prayer.

2. *Quorum*.—If no general rule determining the quorum be adopted by the session, a majority shall constitute a quorum.

3. *Voting*.—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator*.—The pastor shall be the moderator; but, with the consent of the session, under special circumstances he may invite another minister belonging to the Presbyterian Church of South India to take his place. In the absence of the pastor one of the elders shall preside. When the church is without a pastor, the session may invite a minister belonging to the Presbyterian Church of South India to act as moderator, and in cases of discipline it shall do so.

5. *Clerk*.—The clerk may be the pastor, or one of the elders, and he shall serve for such a time as the session shall determine. He shall record and preserve the proceedings, grant credentials to elders appointed to the presbytery, and keep the register.

6. *Register*.—The register shall contain the following items: Baptisms, both adult and infant; transfers and dismissals granted and received; marriages, deaths, and the residences of members; also a roll of communicants, to be revised annually. The names of members who have been absent for two years, or whose

residence is unknown, shall be transferred to a special register. The names of those whose residences remain unknown for two years shall be dropped from the roll.

7. *Annual Report.*—The session shall prepare an annual report for presentation to the presbytery. This shall include the following items: the whole number of members in full communion; baptisms, both adult and infant; transfers and dismissions granted and received; suspensions, excommunications, and deaths; the amount of offerings during the year; and any other matters which it may be deemed advisable to include.

CANON 23.

STANDING RULES OF PRESBYTERIES.

1. *Meetings.*—Stated meetings shall be held at least once during every year, the time and place to be determined by the presbytery. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of three ministers and three elders, the elders being members of different sessions. The clerk, or if he be ill or absent, the moderator, shall send at least ten days' notice to every session and to every minister. The notice shall state the particular business for which the meeting is called; and no business shall be transacted other than that specified. All sessions shall be opened and closed with prayer.

2. *Quorum.*—Each presbytery shall adopt a general rule determining its quorum.

3. *Voting.*—Those members only may vote who are present in person and the moderator shall have only a casting vote.

4. *Moderator.*—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. *Clerk.*—The clerk shall be a minister. He shall record and preserve the proceedings, grant credentials to members appointed to the synod, and keep the register.

6. *Register.*—The register shall contain the names of all churches, ministers, and licentiates.

7. *Annual report.*—The presbytery shall prepare an annual report for presentation to the synod at its stated meeting. This shall include the following items: a list of the names of all churches, ministers, and licentiates; the organization, transfer, union, admission, dismission, and disbanding of churches; the ordination, retirement, transfer, admission, dismission, deposition, and death of ministers;

the licensure, retirement, transfer, admission, dismissal, and death of licentiates; the installation and release of pastors; the membership, baptisms both adult and infant, and offerings, in the churches and unorganized companies of believers; and in general a record of events of moment occurring within the bounds of the presbytery during the year.

CANON 24.

STANDING RULES OF THE SYNOD.

1. *Meetings.*—Ordinarily stated meetings shall be held once every year; the time and place to be determined by the synod. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of two or more presbyteries. The clerk, or if he be ill or absent the moderator, shall send at least thirty days' notice to every member of the synod. The notice shall state the particular business for which the meeting is called; the synod may however upon a two-thirds vote transact other business also. All sessions shall be opened and closed with prayer.

2. *Quorum.*—A majority of the members of the synod, meeting at the time and place appointed, shall constitute a quorum.

3. *Voting.*—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator.*—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. The clerk shall be a minister. He shall record and preserve the proceedings. The minutes of each meeting shall be printed together with a statistical table prepared from the presbyterial reports, and a copy sent to every session and to every minister.

6. *Term of service.*—Members shall be elected to serve at stated meetings, and shall remain members until the stated meeting following. In case of the retirement of any member the presbytery by which he was elected shall, when possible, elect another member to fill the vacancy.

CANON 25.

AMENDMENT OF CANONS.

These Canons may be amended by a two-thirds vote of the synod; but fifteen days' notice of any amendment must be sent to each session and each minister, and the amendment must accord strictly with the Constitution and Confession of Faith.

APPENDIX I.

(a) *Extracts from letter from Secretary of Reformed Church Mission in China :*

“ What is the exact relation that the missionaries hold to the Presbytery or Classis? Some years ago Dr. Talmage prepared a paper on this very identical question, and I shall use that in answering your query. Dr. Talmage considered two points :

- (1) Our relation to the Home Churches.
- (2) Our relation to the Church here.

(1) Our relation to the Home Churches.—We are their agents sent by them to do a certain work and supported by them in the doing of that work. Therefore so long as this relation continues in all matters affecting our qualification for that work, of course including matters affecting ministerial character, we should remain subject to their jurisdiction. In accordance with this we retain our connection with our respective home Presbyteries or Classis.

(2) Our relation to the Church here.—We are not assessors, we are full members of classis and synod, entitled to a vote, serve on committees, and are eligible to office the same as natives, but are not subject to the discipline of either judicatories except that our relation to classis or synod may be severed by either body if it sees fit, but there their authority would cease.

“ In regard to this point Dr. Talmage says :—‘ In the beginning Missionaries were actual pastors of the native churches growing up under their care until they were far enough advanced to have native pastors set over them.

The first native pastors were ordained by Missionaries to the office of Ministers of the Word. In all subsequent ordinations and other ecclesiastical matters the native pastors have been associated with the Missionaries. Hence the church organization at Amoy gradually grew up with perfect parity between the native and foreign members.'

"After answering two or three objections to this dual relationship Dr. Talmage goes on to say in its defence: 'The reason why classis (or synod) does not claim the right of discipline over the missionaries is not because they are of a higher order than the other members but because the Missionaries have a most important relation to the home churches which the other members have not. Classis (or synod) respect the right of those churches which have sent and are still sending the Gospel here, and has fullest confidence that they will exercise proper discipline over their Missionaries.

" 'Whether they do or not the power of classis to cut off from it membership or refuse to admit thereto any missionary who might prove himself unworthy gives ample security to that body and secures likewise the benefit of discipline. If time allowed us to give a full description of our church work here it would be seen that the doctrine of the parity of all who hold the ministerial office so thoroughly permeates the whole that it would seem impossible for mistake to arise on that point. But it may be asked if the native members so far outnumber the foreign, of what avail is it that missionaries be more than advisory members? We answer if we are in classis as a foreign party in opposition to the native members, even advisory membership will be of no avail. But if we are there in our true character as we always have been, *viz.*, as Presbyters and part and parcel of the church judicatories on perfect equality and in full sympathy with the native Presbyters, our membership may be of much benefit to classis. It must be of benefit if our theory of church government is correct.

“By our full and equal membership, being associated with native members in the various offices and in all kinds of committees, the native members have been more efficiently instructed in the manner of conducting business in such assemblies than they could have been if we had only given them advice. Even the earnestness with which Missionaries differ from each other, so contrary to the duplicities supposed necessary by the rules of Chinese politeness, has not been without great benefit to the native members. Instead of there being any jealousy of the position occupied by the Missionaries on the part of the native members the Missionaries withdraw themselves from prominent positions and throw the responsibilities on the native members as fast as duty to classis seems to allow ; faster than the native members wish.’

“The above I think is a sufficient answer to your first enquiry.

“I only need add that what is applicable to classis is applicable to synod. Our status is identical in both.

“Does this dual relation work well? There never has been the least shadow of a misunderstanding between foreigners and natives on the subject. There never has been the least jar or sign of friction. Perfect harmony has ever prevailed. The question has never been up for discussion amongst us nor has there ever been even a suggestion of such discussion. Any other relation could not have worked better.

“The finances of the Amoy native churches are under the entire control of the natives themselves and do not pass into the hands of any duly elected treasurers of classis or synod as at Swatow. At the end of the year however a financial statement is made up of all the churches and the report presented at the spring meetings. All contributions are classified under three heads :

- (1) Contributions towards pastor's salary, &c.
- (2) Contributions towards Native Mission Fund.

(3) Contributions towards local expenses, the poor schools, &c. ;

or, they may be classified as follows :—

(1) Contributions for congregational purposes.

(2) Contributions for benevolence :

(a) Home Missions.

(b) Other objects.”

(b.) *Extracts from letter from Secretary of North Japan Mission :*

“Regarding the constitution I may say that the principle underlying the constitution Canons and Appendix is that of distinguishing what is essential in the Presbyterian form of government from what is accidental and so of combining stability and flexibility. The constitution contains only what is fundamental and can be changed only by a carefully guarded process ; the Canons are the binding rules based upon the fundamentals but which can be changed if necessary by a simple two-thirds vote of the Synod upon due notice ; the Appendix is not binding but it is inserted in the interest of order. As a matter of fact the Appendix is followed very closely.

“This whole document was adopted at the close of about twelve years of experience and brought the book into accord with the actual working of the Church.

“The Church was admitted to membership in the Alliance of the Presbyterian and Reformed Churches on the basis of the present confession, the one contained in the book which I send you.

“When the church was first organised the relation of the Missionary to the Synod and Presbytery was one of the questions that received careful attention. There were some who inclined to the opinion that it should be only an advisory one. The majority however thought it would be better for the church if they should be received into full membership. Two difficulties, however, stood in the way :

(1) It was questionable whether it was advisable that

missionaries should come under the discipline of the Japanese Presbyteries and (2) in the case of the Reformed Mission the rules of its own synod did not permit its members to sever their ecclesiastical connection with their Home Classis. The difficulty was met by introducing into the constitution of this church an Article by which missionaries both ministers and laymen who laboured in connection with the Church and accepted its standard of government and doctrine were admitted to full standing in the Presbytery, *not as Presbyters but as Missionaries*. They were allowed this privilege in view of the peculiar relation in which as missionaries they stood to the church without requiring them to sever their connection with their home presbyteries or classis and without subjecting them to the discipline of the Japanese church. This plan worked satisfactorily for ten or twelve years and probably it would have been retained when the constitution was revised, if the missionaries had been strenuously in favour of adhering to it.

“The churches are not all self-supporting, but the position of the synod now is that pastors shall not hereafter be installed excepting over churches that are self-supporting.

“The plan works satisfactorily. I do not know of any one who regrets its adoption.

“The business of the presbyteries and the synod is now for the most part in the hands of the Japanese. Missionaries take a leading part in the administration of affairs only when special questions come up for consideration.”

APPENDIX II.

LOWER SECONDARY TRAINING SCHOOL, ARKONAM.

Estimates of Expenditure and Receipts.

Staff, Salaries, &c.	Rs.	A.	P.
Headmaster, Trained F.A., Christian..	40	0	0
Asst. Master do. Matric. do. ..	25	0	0
Drawing and Gymnastic Instructor, Trained, Christian	18	0	0
Peon	5	0	0
Contingencies	5	0	0
Rent	6	0	0
Total ..	99	0	0
	or say Rs. 100 0 0		
Grants:—			
Headmaster (Half grant)	20	0	0
Asst. Master (do.)	12	8	0
Drawing and Gymnastic Instructor (Half grant)	9	0	0
Rent grant? (one-third).. ..	2	0	0
Total ..	43	8	0
	or say Rs. 40 0 0		
Total ..	99	0	0
	Rs. 60 0 0		
Students:—			
Boarding expenses 25 at Rs. 5 ..	125	0	0
Stipendiary Grants:—			
Lower Secondary 10 at Rs. 4..Rs. 40-0	} 85	0	0
Primary 15 at Rs. 3..Rs. 45-0			
Total ..	85	0	0
	Rs. 40 0 0		
Total ..	165	0	0
	Rs. 100 0 0		
Total ..	165	0	0
	Rs. 33 5 4		
Furniture:—			
Black boards 12 at Rs. 3 ..	36	0	0
Benches, reversible 5 at Rs. 15 ..	75	0	0
Tables 2 at Rs. 6 ..	12	0	0
Chairs 2 at Rs. 3 ..	6	0	0
Almirah 1 at Rs. 18 ..	18	0	0
Total ..	147	0	0
	or say Rs. 150 0 0		
Total ..	147	0	0
	Rs. 75 0 0		
Total ..	147	0	0
	Balance say Rs. 75 0 0		
Building:—			
Hostel with tiled roof	525	0	0
Total ..	525	0	0
	Rs. 600 0 0		
Total ..	525	0	0
	Rs. 200 0 0		

cannot draw warmth and life from some higher source, the men with whom he is surrounded will make him a heathen much faster than he can make them Christians.

The missionary needs to pray for himself as God's agent in affecting other people. He certainly will affect others and probably many. He needs to pray that like David he may walk before his own house with a perfect heart. He needs to pray that he may be a help and not a hindrance to other members of his own mission. He needs to pray for Christian charity and an eye single to the glory of God in all his dealings with members of other missions. He needs to pray that he may be consecrated to his own work among the people and for the people to whom he has come and that God may establish the work of his hands upon him.

In addition to prayer for himself as an individual and for himself as an agent affecting others, it is the missionary's duty to make intercessory prayer. In this he has set before him the divine example of the Holy Spirit who maketh intercession for us with groanings which cannot be uttered, and also of the Saviour who, though no longer visible to the mortal eye of disciples on earth, yet in heaven ever liveth to make intercession for them.

There are often special conditions or circumstances which call for special prayer and supplication. Times of revival do, and those opposite times when "the ways of Zion do mourn." Times of persecution call for prayer, those even sadder times when there seems to be a great scepticism or infidelity. To no human being can he then turn and secure needed aid: he has no one else to go to but the Lord himself.

There is great danger that the modern missionary in this country will become too brief in secret prayer. The whole matter of the frequency and the length of our private devotions should receive the most careful attention. Prayer like other exercises needs to be persisted in: becomes pleasure in proportion as it becomes easy; becomes easy in proportion as we practise it. The good men of every age—those who have done most to bless the world while living, and have left the grandest fruitage for others to garner after they had gone—have been not only praying men, but men who spent long hours in prayer. If we take pleasure in physical exercise though it may tire us, in reading or study though its continuance may sometimes cause us pains and aches, how much more should we enjoy importunate prayer! May we not, while we meet here together in conference, so pray for each other, and so stimulate each other to pray, that hereafter it may be truly said that the missionaries in Japan walk with God?

MAX MULLER MEMORIAL.

THE proposal to commemorate in a suitable manner the great services to learning and letters of Professor Max Muller, was initiated on November 30, by the publication in the *Times* of a letter signed by the Vice-Chancellor and thirteen Heads of Colleges and Professors in the University of Oxford. In this letter it was suggested that the contemplated memorial ought to be specially associated with the University of Oxford, in the service of which the late scholar had spent half a century; and that his memory

would be most appropriately perpetuated by a fund employed in promoting the study of ancient India, to which the chief efforts of his long life had been devoted.

Assurances of support having been received from H. R. H. the Prince of Wales, H. R. H. Prince Christian, H. R. H. the Crown Prince of Siam, H. H. the Gackwar of Baroda, the German Ambassador, Lord Lausdowne, Lord Elgin, Lord George Hamilton, Lord Stanmore, Lord Reay, Abingdon, Lord Valentia, Sir M. Bhownagree, Mr. Dadabhai Naoroji, and others, including many eminent scholars, a Committee has been formed in furtherance of the scheme. The necessary steps are now being taken to raise a fund, which, after providing for some personal memorial such as a bust, relief or portrait, should be handed over to the University of Oxford, and held in trust for the promotion of learning and research in all matters relating to the history and archaeology, the languages, literatures, and religions of ancient India.

As Professor Max Muller may be said to have spent his life in the service of India, it is hoped that Indians will respond to this appeal in large numbers, not only as a tribute of gratitude to a great benefactor of their country, but because Indians will, directly or indirectly, participate in the benefits of the Fund. Intending contributors should make their subscriptions payable to the Muller Memorial Fund at Bombay to Messrs. King, King & Co., or at Calcutta to Messrs. King, Hamilton & Co. The Hon. Treasurer of the Fund is C. Grant Robertson, Esq., Fellow of All Souls College, Oxford, and the Hon. Secretary, A. A. Macdonell, Esq., Boden Professor of Sanskrit, Oxford.

A. A. M.

To The Editor of the *Indian Standard*.

Sir, The question of Presbyterian Union by the time this goes to print is likely to have met its solution and shall have become a *fait accompli*. I am not opposed to the consummation of a Presbyterian Union in foreign fields. It is much to be wished for. The exponents of the Union are no doubt right when they say that disunion of sects in our midst is detrimental to the cause we all have at heart to promote in this country—that such a Union will be in the line of our Master's prayer and purpose, *that they all may be one* &c.,—that it will strengthen discipline in the church and the church in doctrine by creating personal interest in defining its position and that it will also tend to develop the native element in the church.

1. I concede all the points that are urged in favor of such a Union, but I still contend that time has not arrived yet for action. The fact that it will tend to develop the native element in the Indian Church which is the *Sine qua non* of the basis of such a Union may be urged against hurrying a solution of the question of Union by immediate action. The Indian churches know nothing of this proposed Union. It has been urged on them from without, and pressure from without is hurrying on the Union. Is there no danger that this very haste will land us in embarrassment?

Leaving aside impulses of the moment which urge us to accomplish that which should take time to mature

let us look into the *raison d'être* of this momentous question.

Are the Indian Ministry and the Indian Church informed and enlightened on this question? It is said that interest in doctrinal teaching and doctrinal standards is sadly lacking now in Indian Churches. Quite so. Eighty years which means only two generations of native Christians are not expected to know the doctrinal standards which in Europe amid the dust of controversies it took ages to come to their present fruition and that even through a record of labor, struggle and persecution. But while the Indian Christians are just beginning in embryo form to appreciate the doctrinal standards of the churches to which they belong, they are rudely shaken out of that process of formation in order to give way to another complicated system of ecclesiastical polity and to a new creed. To this I say, brethren! don't hurry matters, but be patient and take time to educate the people to the creed which they have inherited. Charity must begin at home, before the question of Union is proposed. Let not French history repeat itself, on our soil, which has shown that France is a nation governed by impulses swaying them to and fro by which they have often done and undone things to their own ruin.

2. If this Union is effected at once, then we not only urge that Home Churches will lose interest in us, but that we will lose interest in them. By being sent adrift to work out our own salvation, many secessions and heresies will be the outcome by virtue of this sudden withdrawal of restraints. While we in our zeal for union would aim at consolidated Presbyterianism, the Church of England will reap the advantage of our haste and consequent dispersion of our numbers and forces by filling its church roll of membership.

3. It may be urged, why should not the Indian Churches go through the same processes of development like the mother churches in Europe. To this I reply in the first place, that remedy lies in not applying too rigidly the home models, and in the second place, that the advent of Christian religion (not theology) in its purity of doctrine (because in essentials all home churches are agreed) and religious worship is a gain to us here in India, we are saved from all that embroil that troubled Europe, ours is to show forth Christianity in its crystal purity in forms suited to our own national thoughts, feelings, and manners.

4. It may be asked if we are not prepared for union now, when we shall be? I reply, preparation is going on, more in this direction is begun in another line. There is first the monetary relation we bear to home churches. Already Home Committees under Presbyteries are formed. Already many native workers have joined the Presbyterian Missions. Already the first step in systematic giving is taken by churches who are pledged to give a certain amount towards the mission fund, and right well they have fulfilled their pledges thus far. It was the other day in the Lahore Presbytery when it was first announced that a certain church was not able to meet the full amount of the pledge this year, when later on the elder of that very church who was hard at work probing the pockets of the delinquent members of the church announced that

the deficit was met by an immediate donation by one member of that very church. Well I say this is a move in the right direction and it has begun. In the same way as regards ecclesiastical union, agitation should commence now, a real interest should be created showing the desirability of such a union and meanwhile people should be instructed in the doctrinal standards of their own churches before they could be prepared to agree on a new creed.

But if you impose Union at once on the plea that what is not begun should now be imposed by action, then I say that you violate all rules of development by which constitutions, organisations and societies are built up and regulated.

H. GOLOKNATH.

Phillour. Jan 11-1-01.

Mr. Golaknath's letter has come to hand since the above was in type. He probably voices the almost universal sentiment in saying that Presbyterian Union in foreign fields is greatly to be desired, that disunion in our midst is detrimental to the cause we all have at heart, that such a union will be in the line of our Master's prayer and purpose, that it will strengthen discipline in the church, and the church in doctrine, and that it will also tend to develop the native element in the church.

On the other hand, his fears are not well grounded. If the movement for union has come not from the Indian churches but from the missionaries it is certainly not because Indian Presbyterians do not almost universally sympathize with and desire it, but because, so long as they are and must be largely under the care and tutelage of the missionaries and dependent on them, they naturally leave to them the initiation of any such movement. Nor is there any proposal that they should be "rudely shaken out of" any thing or involved in any "complicated system of ecclesiastical polity." If any "new creed" should be adopted, it will be a simple selection of the more essential doctrines, in harmony with the old, but not requiring so full knowledge of "doctrinal standards which in Europe amid the dust of controversies it took ages to come to", as Mr. Golaknath reminds us. And the polity will just be the same Presbyterian polity under which they already are, with the advantage secured to them of some of its benefits from which they are now hopelessly excluded.

Equally groundless is the fear that the Home Churches will lose interest in their children here, as Mr. Janvier has clearly shewn, and also the fear that we shall lose ecclesiastical interest in them or feel sent adrift. The church here will be united with them all, and with all the other members of the family, and its oneness with them all will be the more visible by its representation in the Pan-Presbyterian Alliance.

—o—

The Queen has put a stop to the docking of the tails of horses belonging to Her Majesty. Others have followed quickly the example of the Queen. England will soon be rid of odious and cruel absurdity of docking horses tails and the United States and Canada will take the hint. Nothing can be said in the way of excuse or justification of the wretched fashion thus killed,

MAKHZANI MASIRI.

THE CHRISTIAN TREASURY.

HIKMAT LALON SE BIHTAR HAI.

Filed 34. }
No. 9. }

ALLAHABAD, MAY 1, 1901.

Qimat Salyana, 200

“ I will trust and not be afraid.”

A medical missionary who for three years has been in the midst of famine and pestilence, feeding the starving and nourishing to the sick, has sent us a letter urging the need of a call to prayer for the interposition of a hand that is mightier than the physicians in staying the plague. He thinks that the first result of the united prayers of the Christians of India would be the awakening of the Government officials to a sense of their need of God's help, and that this would lead many of them to turn to God in this time of dire distress. “ A national blight needs a national recognition.” When the people of Nineveh turned with penitence to God, they were spared. The king of Nineveh issued a proclamation calling on the people to pray to God for deliverance, and in his proclamation was a call to true repentance. “ Yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil

that he had said He would do unto them; and He did it not.” We commend the proclamation of the King of Nineveh to the Governor General of India. He is fertile in resources for the relief of the people over whom God has made him ruler. He has not yet tried the plan of the king of Nineveh—a call to penitence, which carries with it the confession of sin and the resolution to forsake every evil way. “ When thy judgments are in the earth, the inhabitants of the world will learn righteousness.”

How shall two Missionary Societies, working in the same District and largely among the lower castes, carry on their work without misunderstanding and friction? In one of the Districts of North India the Missionaries of two Societies have answered this question by the adoption of the following resolutions.

1. We do not think it advisable for two missions to work in the same mahalla among the people of the same caste.

2. We deem it inadvisable for a mission to open work in a mahalla previously occupied by another mission, except in cases where the latter has withdrawn or consents to withdraw from that mahalla.

3. When converts have been baptized and left uncared for for a period of a year or more, it shall not be deemed a breach of comity for another mission to take up work among them.

4. Occasional and irregular visits to a place should not be considered as the occupancy of that place.

5. Should the agent of one mission baptize persons who had been instructed and had become inquirers in connection with the work of another mission, such baptisms should not entitle the mission to which such agents belong to the work in the mahallas where such persons live, nor should such mission undertake the care of such converts except with the consent of the mission by which the preparatory work was done.

6. All mission agents should, as far as possible, be prevented from administering hasty baptisms, or from the baptism of unprepared subjects, with the object of securing the occupancy of territory.

REV. A. G. McGaw, the energetic Secretary of the Sunday School Union of the N. W. P. & Oudh, calls attention to the fact that two thirds of the S. S. Scholars of all India are in the N. W. P. & Oudh. The annual examination on the International S. S. lessons for the first half of 1901, will be held on July 13th and Mr. McGaw urges Superintendents of Sunday Schools to enlist their pupils for this examination. All candidates will be required to know the Golden text for the six months, and also to commit Matt. xxv. Illuminated certificates will be given to those who are successful. The advantages of participation in this examination, as pointed out by Mr. McGaw are (1) Definite aim in studying. (2) Better preparations of

the lesson week by week. (3) Increased facility in expressing Bible truth, &c. Mr. McGaw thinks that one half of the total entries and passes should be from the N. W. P. & Oudh. "Our Superintendents can bring it to pass, will you?"

SHALL there be a Decennial Conference for all India, to be held in Allahabad toward the close of 1902? To this question a negative answer was given by the representatives of the Missions residing in Allahabad. The expense of such a large gathering is no small sum, to say nothing of the difficulty in collecting it. One or two missionaries would have to give much of their time for months to work up interest in it, as well as secure the right men for each subject. When the Decennial Conference met in Allahabad in 1872, Dr. Murdoch gave much time and thought to preparation for it and he "engineered" it from beginning to end. The Allahabad Missionaries were of opinion, that if Dr. Murdoch, or some one who has like gifts and influence, were set apart for some months for this work, there would be hope of a successful Conference, and not otherwise. Doubt too was expressed by some as to the wisdom of such a large Conference. There is a strong feeling that if a Conference is held it should be made up of delegates, each Mission allowed delegates according to its numbers and the amount expended in India. At the last Decennial Conference at least one delegate represented only himself, and the painful echo of the controversy he raised has not yet died out.

The kind of Conference needed at this stage of Mission work is that of missionaries engaged in the same kind of work, conferences of exports. Let men in

CORRESPONDENCE.

THE UNION.

Dear Mr. Editor,—May I second your appeal for “a timely consideration” of the vital question of a creed for the prospective Presbyterian Church of India? There is, however, a misapprehension, underlying your remarks, and, I fear, rather widely prevalent, namely, that the short creed adopted by three of the Scottish Missions in India (not “Churches, so far as I can learn,) and now by the United Church of South India, is also before us in the rest of India for adoption or rejection as a credal basis of union. The delegates of the Churches, assembled in Council at Allahabad, after full deliberation, rejected this short creed and placed before us a very reasonable, definite and practical proposal; viz. “*That the doctrinal basis of the United Church be the Westminster Confession of Faith.*” In effect, the Council says: Why should we waste our time and energies in amateur creed-making when we are already united in creed? Let us turn our attention to the consolidating of our organization, and pray God to speedily give the Indian Church wisdom to formulate a Confession of its own faith. A foreign creed or a foreign missionary creed can only be a makeshift. Under these circumstances, it would, to say the least, be decidedly ungracious to gratuitously assail a creed which has just been adopted by a sister Church and is not before us for consideration. Your plea, however, aptly and forcibly applies to the actual proposal before us. The proposal to retain the Confession which already is “the Confession of our faith.” “If there are any objections to it now is the time to state them and allow of their full and deliberate consideration.” The Committee, which is supposed to be hard at work on this very business needs *now* all the light it can get. If there is a better way let it be pointed out plainly *now*. In a matter of such vital importance let each step be taken after “full and deliberate consideration,” in the broadest light of day. The matter, it appears to me, is largely in your own hands, Mr. Editor. Evidently there are some who are too modest to speak unless called out. Could we not get the collective wisdom of Presbyterians in India focussed on these serious issues through the medium of the *Indian Standard*? We all, doubtless, agree heartily with the Catholic sentiments of your leader, regarding points of difference and Essentials. Therefore they leave us exactly where we were before. The actual task before us is to decide in detail, on each particular point just, what is essential and what is non-essential, even perhaps to get back of this and ask ourselves what, precisely we mean by “Essential.” Essential to whom? for what? It seems as though we might have to decide all over again what sort of union we want. For many years, and up to the present, we have seemed to think that the feasible, practical and wise thing was *Presbyterial* union. Looking a long way beyond, doubtless to a higher goal, this and just this, for the practical present, seemed to be along the line of healthy growth and natural development. All of a sudden wee bits of paper are quietly slipped into our hands. As we read, and ponder, the clear outlines and substantial fabric of the Reformed Faith dissolves, disappears, and in its place a vision comes, airy, graceful forms, while unseen hands

beckon us to leave the rugged granite and pass the portals of a New Jerusalem. For myself I can only find breath to say: This is rather sudden; and beg that some kind friend will make it clear to me that this is the best available structure for this mundane sphere and this corporeal frame. With nothing but a hearty God-speed for our brothers in South India, yet we would have taken it kindly if they had dropped some hint through the *Indian Standard* of events of importance and interest in progress some time before their Minerva was ready to burst upon our sight. And this I mention only because there are two things, in view of our own situation, which certainly need to be said.

Firstly: On the basis of that creed our brethren were perfectly consistent in dropping the word “Presbyterian” from their name. Their scheme may be the better one, but certainly there is a radical difference between theirs and ours, a difference which we should understand clearly and face squarely. Ours is a project, for bringing into the same outward organization those who hold the Reformed Faith; theirs is the founding of a Church Universal. And, secondly; However wisely and well they may have done their work, our hands—and I am sure they would be the first to say this—must not be tied by what they have thought best to do, without our knowledge, or council or consent. Just as they have felt free to work out their scheme, unhindered by the plans of others, so must we be free and unfettered to meet the situation before us *absolutely on its merits*, neither hindered nor handicapped by what they have thought best to do. We must be left absolutely free to build as wisely and as well as we can for all India, according to the leading of the Spirit of Truth.

R. M.

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Bombay Guardian.

The author re-tells the Gospel story in an exceedingly fresh and attractive manner. The teaching and character of the Lord Jesus Christ are placed before the reader in all their forcefulness and the conclusion is brought home to thoughtful minds that He is nothing less than Divine. We welcome this earnest booklet and trust that it will find a wide circulation among seekers after Truth.

Eastern Star.

It essays—and essays successfully too—to present the beautiful life and character of our Master in a way that is fresh and charming. It portrays the life of Christ in a most convincing yet by no means tedious way. We would like every young man—whether Christian or non-Christian—to read this highly instructive book. The style is clear and manly, nor is the matter lacking in force and interest. It is printed at the Canadian Mission Press, Rutlam and is priced very cheap.

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(2) The Minister and one Representative Elder from each European congregation within the bounds.

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That to the members of Councils in each Mission field, ordained under the Home Formula, be given full Presbyterial powers for the following purposes:—(a) Oversight of all the Agents of the Mission sent by the Home Church to the Mission field; (b) Election of representatives to the General Assembly of the United Free Church; (c) Power to overture the General Assembly; (d) That the Ministers and Kirk-Sessions of the European congregations shall be subject to them as their superior judicatories, and the Ministers and Elders of said churches shall be eligible for election as representatives to the General Assembly; (e) To perform such other Presbyterial functions as they may be from time to time instructed by the General Assembly to discharge.

That any appeal from the Mission Councils shall be to the Foreign Mission Committee in the first instance with the right to appeal from its decision to the General Assembly; except in the case of libel against any of the ordained members of the Mission Council, when the appeal shall be taken direct from the judgment of the ordained members of the Mission Council to the General Assembly.

That the foresaid ordained members of the Mission Council shall have power to elect as their representatives to the General Assembly annually such of their number as are at home on ordinary furlough, whether Ministers or Elders, so that each of them shall be elected for one Assembly during the period of each of his furloughs. The number of Elders to be elected each year shall be the same as that of Ministers. Other ordained Missionaries at home on furlough may sit in the Assembly as Corresponding Members, without right of voting.

That in other respects the constitution and powers of local Presbyteries be as at present, the case of each Mission field being considered in the future as circumstances may require.

Former legislation regulating the Representation in the Assembly of Foreign Presbyteries is hereby repealed.

JAMES BUCHANAN,
GEORGE SMITH, LL.D. } *Secretaries,*

The principal effect of this will be to dissolve the connection between the Native Presbyteries and the Home Church, and to leave the former free to unite with other local bodies in the formation of a self-supporting Native Church. They will still be in federal relation with the United Free Church as the Presbyterian Church of Jamaica has been with the U. P. Church.

One or two points in the arrangement may be open to criticism; but on the whole it is as satisfactory a method as could well be devised of adjusting the relation to the Home Church on the one hand of its own missionaries and on the other of Native Presbyteries. By giving certain Presbyterial functions to Mission Councils the United Free Church while remaining loyal to Presbyterian principles has shown a commendable adaptability to new conditions.

R. B. D.

MISSION COUNCILS OF THE
UNITED FREE CHURCH.

Was Indian Standard
Aug I 1901 The union of the Free and U. P. Churches has involved among other things a readjustment of the arrangements regarding Mission Councils and the representation of missionaries in the courts of the home church. In the U. P. Church all ordained missionaries on furlough were members of Synod, while in the Free Church only those were members of Assembly who were sent as representatives by their Mission Presbyteries, others having the right to sit as corresponding members, and to speak but not to vote. In the Uniting Act it was laid down that Mission Presbyteries should have in future no representation in the Assembly; but in order to maintain the connection of Foreign Missionaries with the General Assembly, Mission Councils were to have power to commission members as representatives to that court. The following circular has now been issued containing the Act of Assembly embodying the new arrangement:—

CONSTITUTION OF MISSION COUNCILS, AND REPRESENTATION
OF MISSIONARIES IN THE GENERAL ASSEMBLY.

The following is the Act of Assembly, 1901:—

The Assembly appoint the following as the Act anent Representation in the Assembly of Mission Councils:—

The Assembly enact and ordain—

That a Mission Council shall be appointed in each Mission field where such Council or Committee does not already exist.

That a Mission Council shall consist of—

(1) All the Missionaries from the Home Church, in the field, ordained and medical.

MAKRZANI MASIHÍ.

THE CHRISTIAN TREASURY.

HIKMAT LALON SE BIHTAR HAI.

Vol 34. }
No. 16. }

ALLAHABAD, AUGUST 15, 1901. Qímat Sályána, 2 0 0

“Let us run with patience the race that is set before us.”

THE question of the Creed to be adopted by the Presbyterian Churches of India now entering into organic union, is under consideration by a Committee. The members of that Committee differ as to what the Creed shall be. Some wish the adoption of the “Short Statement of the three Scotch Missions,” which has been adopted, with slight modifications, by the Presbyterians of South India. Others think the Westminster Confession of Faith should be retained, for the reason that it is the Creed which now holds us together and there is no sufficient reason to set it aside; that it is a strong, well-tried mould into which to pour the young Church of India; that this young, unformed body needs just such a clear, full, strong statement of doctrine at this period of its growth; that the time for Creed-making in India has not yet come, and it is a mistake to “waste our time and energies in amateur creed-making when we are already united in creed.” To this it is replied that the Presbyterians of South India have united on a brief Creed of eleven

doctrinal statements and we should follow their example; that the Presbyterians of Japan united on the “Apostles Creed,” supplemented by brief statements concerning the Holy Spirit, the Scriptures and the Divinity of Christ; that the plastic state of the India Church is the very best time to put on it the stamp not so much of the language of the Westminster theologians as of the Apostles; that it is well to have a brief, irenic creed which has in view not only the union of all Presbyterians in India, but looks forward to a larger union. A correspondent whose opinion we value highly writes, “It seems to me that when we are drawing churches together on the Mission field into an organic union, it would be better for us to adopt a doctrinal basis that would prepare for and not obstruct a yet larger union. If I were a member of the Missions in India, I should certainly advocate instead of the adoption of the Westminster Standards, a creed suitable for missionary and native alike that would include all the essential doctrines of the evangelical faith that ought to be included in a creed, and that would state them as nearly as possible in the conclusive language of Scripture. Arminians and Calvinists

both believe the Bible. They both believe in the fundamental doctrines of evangelical Christianity. I do not believe that the points on which they disagree are sufficient to warrant their permanent separation in different Churches, and I should like to see on the Missien field large approaches to union made."

IF a new creed is to be framed, it should be largely in the language of Scripture ; it should be full and clear, leaving no doubt as to what we believe ; it should be put into simple Urdu and Hindi, and circulated widely for study and criticism before it is submitted to the Presbyteries or adopted by them. This may lead to a fresh study of the Scriptures to see whether the creed squares with them ; it may lead also to the study of the Westminster Confession of Faith, not an unprofitable study, and one greatly neglected we fear ; and if all this lead to more doctrinal and solid preaching, we shall rejoice. We are free to say that we feel more than ever the force of the argument for a creed largely in the language of Scripture, and could we have such a creed, we might feel sure that the Church of India would not easily be shaken or split in the storms ahead of her.

REV. Edwin Greaves of Benares has a thought-provoking article in the last issue of the Indian Evangelical Review on the doctrine of the Trinity and its presentation to Hindus and Mahomedans. Mr. Greaves' first advice to the preacher in India is to be sure he himself understands the doctrine before he attempts to present it to an audience. And tho attempt to get clear thoughts on this subject may beget a humility of mind and modesty of speech which are sometimes lacking in

the Bazaar preacher. The preacher must not be too eager to present this doctrine. Until men have real fellowship with Jesus Christ and know by experience the comfort and joy of the Holy Spirit ; it is in vain to prove to them the doctrine of the Trinity, and when they have these they need no further proof. "My conviction is that no presentation of the doctrine of the Trinity can avail ought until a Mahomedan can be led to study the life of Jesus Christ. Apart from this the Trinity must remain to him a metaphysical puzzle." Mr. Greaves' paper is well worth study.

RECENT letters from New York bring the good news of the appointment of five new missionaries to the Furrukhabad Mission, viz : Rev. John M. Lawrence and Mrs. Lawrence, Rev. Charles H. Mattison, Miss Josephine C. Johnson and Miss May S. Lincoln. Rev. Robert Tracy has been appointed to the Lodiana Mission. We send a word of welcome to these young missionaries as they leave their homes and country to labor in this far away land. The promise is still true that they who leave father and mother, sisters and brothers, home and country for the sake of Christ and to preach His Gospel shall receive so much of all the things which make life rich and death gain that they are to be counted happy who are called to such sacrifices.

The Presbyterian Mission College,

Allahabad, July 30th 1901.

The College takes pleasure in acknowledging the receipt of the first one hundred rupees contributed in India. "A friend of the College" hath done this. Are there not many other such friends?

ARTHUR H. EWING.

MAKHZANI MASÍHÍ.

THE CHRISTIAN TREASURY.

HIKMAT LALON SE BIHTAR HAI.

Old 34. }
No. 17. }

ALLAHABAD, SEPT. 1, 1901.

Qímat Sályána, 2 0 0

“And Abraham believed God.”

DEAR MR. EDITOR,

Many and hearty thanks for taking up that question of great and urgent importance, the question of a suitable creed for Indian Presbyterians. Practically none of us, I am persuaded, wish to ‘pour the plastic young Church of India into the mould of the Westminster Confession.’ Your quotation in this connection was from an article of mine, and, to my mind, it would be a serious misfortune to shapo the Indian Church in any foreign mould. But it is worth considering that even a brand new, up to date creed with all the modern improvements, if made by foreign missionaries would still be a *foreign* creed, and actually more of an obstacle than the Confession in the way of reaching our true goal, an *Indian Creed* for the Indian Church. Is a creed really much of a mould? Are not churches the moulds and creeds their product? Even so considered, however, it would still be manifestly impossible to ‘pour’ Indian Presbyterians into this ‘mould’ for the simple reason that they are already in and have been in for some time, and no great harm has come of it. Now, con-

sidering the extent of our direct contact and acquaintance, could any great evil result, if, under liberal terms of subscription, we stood by our historic standard for a few years longer, until at last with thorough deliberation and serious consideration, a creed could be matured handing down unimpaired in its clearness and purity, that “Gospel of the grace of God” entrusted to the Churches of the Reformed Faith? What harm if meanwhile, we do assimilate a little more of the Westminster spirit of loyalty to God’s truth in this age of indifferentism when the tendency is to fix one eye on the Bible and the other on the public and call the product an ‘Irenic creed’? *Creeds* are not thus made. The danger in amateur attempts is the fostering this spirit of indifferentism and opening the flood gates of error.

R. M.

Is there not a fallacy in the call for a creed in the language of Scripture? We have a creed in the language of Scripture—the Scripture itself. It is a thousand pities that any other creed is needed. It is a necessity for just this reason that good Christians differ as to the meaning of Scripture language. To repeat the very language about which

we differ is useless for our purpose which is the *interpretation* of that language. Among the greatest mistakes of creed makers has been the repetition of Bible phrases thus pinning their faith to a particular interpretation of a particular text. Eighteen centuries of practical experiment and experience attest the soundness of this view. Where except the One creed is the working creed of Christendom stated in Scripture language?

R. M.

THE Presbytery of Allahabad at a meeting on Aug. 22nd adopted the following resolution, and appointed three delegates to represent the Presbytery in the meeting of the Alliance to be held, December 11th :—

Whereas the Presbyterian Alliance at its last meeting adopted the Westminster Confession of Faith as the doctrinal basis of the United Church, this Presbytery accept this doctrinal basis and is willing to unite with other Presbyterian Churches in India which adopt it.

And whereas the Alliance appointed a Committee to draw up and present to the next meeting of the Alliance a synopsis of doctrine based on the Confession of Faith which shall be helpful to the better understanding of the doctrines by the Indian Church, therefore be it resolved that until such synopsis of doctrine is prepared and presented to us no further action be taken.

MORE than 50 years ago, Dr. A. A. Hodge taught in the Jumna Mission School, Allahabad, his wife teaching some of the smaller boys. A few days ago we met a Hindu who was in the School in those days. He was too young he said to remember much of Dr. Hodge, but he could never forget Mrs. Hodge,

that he was too small to reach the black-board and so she lifted him up in her arms that he might write on it. That act of condescension and kindness on the part of the teacher to the little pupil has never been forgotten, and after 50 years and more it brings back a smile of pleasure to his face. How far reaching and never ending a word of love or a deed of kindness.

BISHOP Welldon suggests that the reading of the Bible should be introduced into all Government Educational institutions, parents objecting to the practice being allowed to absent their children from the Bible lesson. This suggestion of the Bishop is impracticable because of the difficulty of getting Christian teachers qualified to teach the Bible in all the Government Schools. The Government could not ask non-Christians to teach the Bible and if they did, we would be the first to object to such teaching.

IT is estimated that nearly 500,000 copies of Scriptures, including portions, are put into circulation in India every year. Who can tell the quiet and wide spread influence thus wrought. Recently it was stated by the Hon'ble Justice Chandavakar that the late Justice Rauade was accustomed to teach his wife English by reading the New Testament with her. The Editor of the *Mahratta* rebukes Mr. Chandavakar for this reference to the Bible as "irrelevant," and thinks he has made the Bible "his pet book and pet hobby." All which shews that the Bible in one way and another, is finding its way into the homes and hearts of many of whom we know nothing. Hence these tears of the Editor of the *Mahratta*!

THE GENERAL SYNOD OF THE REFORMED CHURCH IN AMERICA.

The Reformed Church in America held its first General Synod of the Twentieth Century, in June, in its old educational center, New Brunswick, N. J., thirty miles from New York, on the way to Philadelphia and Washington, where, in the eighteenth century, it had established its first College and Theological Seminary; Old Queen's College, which, at the time of the war of Independence, when Kings and Queens were not desired, changed its name to Rutgers' College, as King's College in New York became Columbia College, now Columbia University. The first distinctly Theological College in America was that established by the Reformed Church, and is still in its vigor at New Brunswick.

It is an interesting bit of history that the oldest Protestant Ecclesiastical organization on the American Continent now in existence is the Collegiate Reformed Church of New York City, established by the settlers from Holland, when they came over, more than a quarter of a millennium ago, and purchased the rocky island of Manhattan, now New York city, of the Aborigines, for a sum not exceeding Rs. 100. They were members of the Reformed Dutch Church, and brought with them their School master and their Church, organized with its Consistory (Session) of Elders and Deacons; and that church, with all its records, at first in Dutch, preserved, and with its services never intermitted for all the 272 years, is still one of the strongest churches in New York.

The tone of all the proceedings of this General Synod was of a high and catholic order. It being the first Session of the New Century, the last century was brought up in review, and measures were taken to correct past mistakes, and to set its face more accurately towards the changed requirements of the century now opened upon us.

Steps were taken for increasing the endowments of its Colleges and Theological Seminaries, Eastern and Western; for improvement in its Sunday Schools, and Young People's Societies; and a ringing Synodical Pastoral Letter, or appeal to pastors, church officers and members, for more vigorous, consecrated effort for the consolidation and extension of the Kingdom in this twentieth century.

The Reformed Church being a semi-Liturgical church, improvements were made in some of its Liturgical Forms, and sent down to the various Classes for confirmation and adoption. Steps were also taken for eliminating friction with other evangelical denominations in opening work in the newer settlements in its own Land.

Foreign Missions, as was fitting, loomed up large in its deliberations. It was recognized that the last century had been one of preparation and planting; that this must be one of grand achievement, and harvesting. The total of the Church's contributions for Foreign Missions, for the year, had surpassed all previous records, and placed the church in the front rank of all denominations for contributions per member, and yet, with the debt of past years, that must be cancelled, and a number of special objects to which large gifts were designated, the severest "cut" in the general work of all its missions

ever made, fell on them this year. Steps were taken to prevent the recurrence of such a calamity, and looking to enlargement in the general work in all its missions.

Another act of self-abnegation was consummated. For forty seven years the Classis (Presbytery) of Arcot has been an integral part of The Reformed Church in America. The Church has felt pride in it, and in its growth, and has cherished it as a vital part of itself. The Classis of Arcot now numbers eight chief stations, with 152 Village congregations in which are 24 fully organized churches, with more incipient ones, with 22 ordained ministers, and 23 Theological graduate Licentiates, working now as evangelists, but to be ordained as churches are formed, with 2,437 communicants, and 4,853 baptised persons preparing for full membership, and only a few short of 10,000 enrolled adherents, besides a large number of inquirers.

All this, by a memorial from the Classis of Arcot, was the General Synod of 1901 asked to cut off, ecclesiastically, from itself, and transfer to the Synod of the United Church of South India. This it did by a unanimous vote.

Several things led to this unanimity. The fact was recognised that this is but the drawing together of all of those holding the Reformed Faith and the Presbyterian System in South India, into an incipient National Church of India which shall not retain the denominational name of any Occidental Church, with a new and simpler Confession of faith, Constitution, and Canons of its own, in which "The Faith once for all delivered to the saints" is distinctly set forth, without polemic reference to the Occidental controversies of by-gone centuries, and which yet recognises the value of the historic Confessions, and "commends these ancient symbols,—especially the Westminster and Heidelberg Catechisms, the Westminster Confession and the Canons of Dort,—as worthy exponents of the Word of God, and as systems of doctrine suitable to be taught in our Churches and Seminaries."

Had the General Synod of The Reformed Church been asked to give up its own historic symbols and its own name, and adopt the Westminster Confession and the name Presbyterian, there would have been hesitancy on the part of some, and intense opposition on the part of others. But, asking other Churches to give up no more than it gave up itself, and, while retaining fully the Reformed Faith and the Presbyterian System, avoiding Occidental names, and controversial phraseology, it is willing to sink its individuality in a newly organized Indian Church, with newly expressed Creeds and Canons, in which all of the Presbyterian family can join, and not without the hope that others, not now of the Presbyterian family, will eventually come in.

The Reformed Church of America was one of the prime movers in the organization of a similar United Church in Japan many years since, composed of all the members of the Presbyterian family in that Empire, known now simply as "The Church of Christ in Japan." It was one of the organizers of a similar United Church in Southern China which has done and is doing most excellent work.

The Reformed Church earnestly hopes that such a United Church may be formed for all India, of those now of the Presbyterian family, and that, by adopting new nomenclatures, and new symbols of an irenic nature, the door may be left open for our brethren now of other cults to join such a United Church, and make a still grander Army of Conquest for the one Kingdom of Christ.

FREE CHURCH DECLARATORY ACT.

I. "That, in holding and teaching according to the Confession, the Divine purpose of grace towards those who are saved, and the execution of that purpose in time, this Church most earnestly proclaims, as standing in the forefront of the revelation of grace, the love of God, Father, Son, and Holy Ghost, to sinners of mankind, manifested especially in the Father's gift of the Son to offer himself a propitiation for sin, and in the striving of the Holy Spirit with men to bring them to repentance."

II. "That the Church also holds that all who hear the gospel are warranted and required to believe to the saving of their souls; and that in the case of such as do not believe, but perish in their sins, the issue is due to their own rejection of the gospel call. That this Church does not teach, and does not regard the Confession as teaching, the foreordination of men to death irrespective of their own sins."

III. "That it is the duty of those who believe, and one end of their calling by God, to make known the gospel to all men everywhere for the obedience of faith. And that, while the gospel is the ordinary means of salvation for those to whom it is made known, yet it does not follow, nor is the Confession to be held as teaching, that any who die in infancy are lost, or that God may not extend His mercy, for Christ's sake, and by His Holy Spirit to those who are beyond the reach of those means, as it may seem good to Him, according to the riches of His grace."

IV. "That in holding and teaching according to the Confession of Faith, the corruption of man's whole nature as fallen, this Church also maintains that there remain tokens of his greatness as created in the image of God; that he possesses a knowledge of God and of duty; that he is responsible for compliance with the moral law and with the gospel; and that although unable without the aid of the Holy Spirit to return to God, he is yet capable of affectionate and actions which in themselves are virtuous and praiseworthy."

V. "That this Church disclaims intolerant or persecuting principles, and does not consider her office-bearers, in subscribing the Confession, committed to any principles inconsistent with liberty of conscience and the right of private judgment."

VI. "That while diversity of opinion is recognized in this Church on such points in the Confession as do not enter into the substance of the Reformed Faith therein set forth, the Church retains full authority to determine in any case which may arise, what points fall within this description, and thus to guard against any abuse of this liberty to the detriment of sound doctrine, or to the injury of their unity and peace."

"FIVE YEARS IN IRELAND."

MR. MICHAEL J. F. M'CARTHY, B.A., T.C.D., Barrister-at-Law, has just given to the world a thick volume, entitled, "Five Years in Ireland," which recounts our history from 1895 to 1900, and which will be read with intense interest throughout the Empire and in the United States.

It is a very serious book, but there is not a dull sentence in it. It will set many people a-thinking. Its very fearlessness and courage will be the best defence of the author, who apparently expects to be misrepresented and condemned.

Mr. M'Carthy is a Roman Catholic who writes his book for the reform of the Church of Rome. His indictment is powerful and temperately stated. We doubt whether any Protestant, or even Irish Orangeman, has ever exposed so unsparingly the bad practices of the Romish Church in this country as the learned author of the book has done. History informs us how Rome treats reformers, and time will tell what the priests will do with Mr. M'Carthy. If they can crush him they will have great pleasure in doing so. If they cannot crush him they will try to flatter him and bribe him over to their side. Mr. M'Carthy says there are at least a million Roman Catholics who think as he does.

Mr. M'Carthy is of opinion that the greatest enemy of Ireland at the present moment is the organised priesthood of the Church of Rome. It is the priest who is emascuating the people. It is the priest who is sucking like a horse-leech the blood out of all Irish Industries. If the mass of the Irish people are held down in ignorance and fear; if instead of the building up of character and energy the wealth of Ireland flows into the erection of cathedrals and bishops' palaces; if, in a word, Ireland to-day is wasting away, anæmic, sickly, despised even by her own offspring in America, the secret of it all lies in the Irish priesthood. The priests of Rome spring from the lowest of the people. They are the agents of a foreign and infallible power. They love Rome more than Ireland and themselves more than Rome. Their lives are devoted chiefly to the gathering of money. Bishops compel priests before being appointed to a parish to make their wills bequeathing all they may ever possess to them. Bishops also lay down the rule that the parish priest must make a regular return of all their revenues to them and then receive a living salary from them. One poor pensioner of this class pretended that his salary was starvation wage, wrought with his own hands at manual industry, allowed his robes to fall into tatters, and stowed away in the tester of his bed several thousands of pounds, which were discovered after the poor man's death, and which the bishop, of course, claimed as his, but which the civil law gave to the priest's poor relatives. It is not unusual for a farmer to pay £50 to a parish priest before he can get his daughter married. Fees, fees, fees, are the constant cry of the priest at the cradle and the grave, at the altar and the confessional. And the bleeding process goes on until Ireland is reduced to a state of abject prostration. But the ecclesiastical vampire gluts itself with the life-blood of its victims. Great edifices of stone and lime, bishops wallowing in wealth,

U. P. DECLARATORY ACT.

Whereas the formula in which the Subordinate Standards of this Church are accepted requires assent to them as an exhibition of the sense in which the Scripture are understood :

Whereas these Standards, being of human composition, are necessarily imperfect, and the Church has already allowed exception to be taken to their teaching or supposed teaching on one important subject : And whereas there are other subjects in regard to which it has been found desirable to set forth more fully and clearly the view which the Synod takes of the teaching of Holy Scripture : Therefore, the Synod hereby declares as follows :—

(1) That in regard to the doctrine of redemption as taught in the Standards, and in consistency therewith, the love of God to all mankind, His gift of His Son to be the propitiation for the sins of the whole world, and the free offer of salvation to men without distinction on the ground of Christ's perfect sacrifice are matters which have been and continue to be regarded by this Church as vital in the system of Gospel truth, and to which due prominence ought ever to be given.

(2) That the doctrine of the Divine decrees, including the doctrine of election to eternal life, is held in connection and harmony with the truth that God is not willing that any should perish, but that all should come to repentance, and that He has provided a salvation sufficient for all, adopted to all, and offered to, all in the Gospel ; and also with the responsibility of every man for his dealing with the free and unrestricted offer of eternal life.

(3) That the doctrine of man's total depravity, and of his loss of "all ability of will to any spiritual good accompanying salvation," is not held as implying such a condition of man's nature as would affect his responsibility under the law of God and the Gospel of Christ, or that he does not experience the strivings and restraining influences of the Spirit of God, or that He cannot perform actions in any sense good ; although actions which do not spring from a renewed heart are not spiritually good or holy—such as accompanying salvation.

(4) That while none are saved except through the mediation of Christ, and by the grace of His Holy Spirit, who worketh when, and where and how it pleaseth Him ; while the duty of sending the gospel to the heathen, who are sunk in ignorance, sin and misery, is clear and imperative ; and while the outward and ordinary means of salvation for those capable of being called by the Word are the ordinances of the gospel : in accepting the Standards, it is not required to be held that any who die in infancy are lost, or that God may not extend His grace to any who are without the pale of ordinary means, as it may seem good in His sight.

(5) That in regard to the decree of the Civil Magistrate, and his authority and duty in the sphere of religion, as taught in the Standards, this Church holds that the Lord Jesus Christ is the only King and Head of the Church, and "Head over all things to the Church which is His body ;" disapproves of all compulsory or

persecuting and intolerant principles in religion ; and declares, as hitherto, that she does not require approval of anything in her Standards that teaches, or may be supposed to teach, such principles.

(6) That Christ has laid it as a permanent and universal obligation upon His Church, at once to maintain her own ordinances, and to "preach the gospel to every creature ;" and has ordained that His people provide by their freewill offerings for the fulfilment of this obligation,

(7) That, in accordance with the practice hitherto observed in the Church, liberty of opinion is allowed on such points in the Standards, not entering into the substance of the faith, as the interpretation of the "six days" in the Mosaic account of the creation ; the Church guarding against the abuse of this liberty to the injury of its unity and peace.

WHICH CREED ?

The question of the Creed to be adopted by the Presbyterian Churches of India now entering into organic union, is under consideration by a Committee. The members of that Committee differ as to what the Creed shall be. Some wish the adoption of the "Short Statement of the three Scotch Missions," which has been adopted, with slight modifications, by the Presbyterians of South India. Others think the Westminster Confession of Faith should be retained, for the reason that it is the Creed which now holds us together and there is no sufficient reason to set it aside ; that it is a strong, well-tried mould into which to pour the young Church of India ; that this young, unformed body needs just such a clear, full, strong statement of doctrine at this period of its growth ; that the time for Creed-making in India has not yet come, and it is a mistake to "waste our time, and energies in amateur creed-making when we are already united in creed" To this it is replied that the Presbyterians of South India have united on a brief Creed of eleven doctrinal statements and we should follow their example ; that the Presbyterians of Japan united on the "Apostles Creed," supplemented by brief statements concerning the Holy Spirit, the Scriptures and the Divinity of Christ ; that the plastic state of the India Church is the very best time to put on it the stamp not so much of the language of the Westminster theologians as of the Apostles ; that it is well to have a brief, irenic creed which has in view not only the union of all Presbyterians in India, but looks forward to a larger union. A correspondent whose opinion we value highly writes, "It seems to me that when we are drawing churches together on the Mission field into an organic union, it would be better for us to adopt a doctrinal basis that would prepare for and not obstruct a yet larger union. If I were a member of the Mission in India, I should certainly advocate instead of the adoption of the Westminster Standards, a creed suitable for missionary and native alike that would include all the essential doctrines of the evangelical faith that ought to be included in a creed, and that would state them as nearly as possible in the conclusive language of Scripture. Arminians and Calvinists both believe the Bible. They both

believe in the fundamental doctrines of evangelical Christianity. I do not believe that the points on which they disagree are sufficient to warrant their permanent separation in different Churches, and I should like to see on the Mission field large approaches to union made."

If a new creed is to be framed, it should be largely in the language of Scripture; it should be full and clear, leaving no doubt as to what we believe; it should be put into simple Urdu and Hindi, and circulated widely for study and criticism before it is submitted to the Presbyteries or adopted by them. This may lead to a fresh study of the Scriptures to see whether the creed squares with them; it may lead also to the study of the Westminster Confession of Faith, not an unprofitable study, and one greatly neglected we fear; and if all this lead to more doctrinal and solid preaching, we shall rejoice. We are free to say that we feel more than ever the force of the argument for a creed largely in the language of Scripture, and could we have such a creed, we might feel sure that the Church of India would not easily be shaken or split in the storms ahead of her.—*Makhzan*.

THE TRINITY.

Rev. Edwin Greaves of Benares has a thought provoking article in the last issue of the *Indian Evangelical Review* on the doctrine of the Trinity and its presentation to Hindus and Mahomedans. Mr. Greaves' first advice to the preacher in India is to be sure he himself understands the doctrine before he attempts to present it to an audience. And the attempt to get clear thoughts on this subject may beget a humility of mind and modesty of speech which are sometimes lacking in the Bazaar preacher. The preacher must not be too eager to present this doctrine. Until men have real fellowship with Jesus Christ and know by experience the comfort and joy of the Holy Spirit, it is in vain to prove to them the doctrine of the Trinity, and when they have these they need no further proof. "My conviction is that no presentation of the doctrine of the Trinity can avail ought until a Mahomedan can be led to study the life of Jesus Christ. Apart from this the Trinity must remain to him a metaphysical puzzle." Mr. Greave's paper is well worth study.—*Ibid*.

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THE ESSENTIALS.

The Presbyterians of India are looking towards speedy union, and consequently are considering the question of a creed. On this there is a little difference of opinion; some would prefer a more ancient Confession, which is longer and more elaborate, and deals with some questions which agitated former generations and Western minds more than those of India to-day, while others prefer a short, simple, statement prepared with special reference to the present needs of India. There is much to be said on both sides. Most of us are descended from ancestors whose tendency was to make so much of distinctive principles that immensely grander unifying principles were crowded out of their proper prominence. Who has not heard of the good man who felt constrained to separate from one organization after another till he could have communion only with his wife and he was not very sure of her? And we lately read of a Highland hamlet whose needs were once fully met by one church; at the Disruption most of the people joined the Free Church; some years ago a split from it occurred; and now those who cannot countenance or take part in the sin of union with the U. P. s form a fourth connection; each of the four being ministered to from time to time by a different man, though all hold with intensest fervour and strictness the same Confession of Faith.

But doubtless the tendency in these days is to union, and that tendency is stronger as people get far away to wider fields and realize in conflict with the world's great evils the essential oneness of those who believe in and love the Divine Redeemer. After all, the difference is as nothing between the various Presbyterian churches, and even between them and some others, especially the Congregationalists, who keep drawing nearer to Presbyterian organization. In the case of those whose views compel them to make immersion a condition of communion, or who insist on Episcopacy, there is a practical difficulty. On the whole, evangelical Christians are getting once more very near to each other. We lately read of the organization of an American Presbyterian Church with 50 charter-members, representing eleven denominations, and the board of four elders happened to be all chosen from the Methodist denomination; there must have been some relaxation. And while we have heard and read rank Arminianism in the sermons of some Presbyterian ministers, we have been delighted with the good Calvinism preached by a Methodist minister. There are numbers of Methodists whose doctrine is much nearer the Westminster Confession in its foundation principles than are some of those who have presumably signed it. What we need to care for is not how much ground is covered by our Confession, but how thoroughly, earnestly, deeply, the great central and essential truths are believed and preached by European and native alike. As President Patton of Princeton lately said, in an address in connection with the Young Men's Christian Association, "It is not a question of more creed or less creed; it is not a question of revising this or revising that. Let us not be deceived by raising a false issue. The sharp antithesis is before us. Christianity is either a piece of information supernaturally given with respect to a way

of salvation, or else it is simply a phase of a great cosmic process, explicable in terms of a mere naturalistic evolution. That is your issue. If you take the latter view, then there is nothing supernatural—no virgin birth, no resurrection, no atonement, no sin, no need of atonement, no hope for the future—nothing distinctly in your Christianity worth keeping. If you take the former view, then the evangelical Christianity of Jesus Christ and Him crucified, stands in all its power, and we may say to-day with as much assurance as the Apostles said it 'I am not ashamed of the gospel of Christ, for it is the power of God and the wisdom of God unto salvation.'"

That is the essential truth, and our wisdom is to gather together and fight for that, to lay emphasis on it and on no minor matter. We live in days when, on both sides of the Atlantic, Presbyterian ministers are undeterred by their adherence to the Westminster Confession from entering on paths which seem to lead farther than they realize. To themselves, if permitted, we should like to address a word of caution against accepting positively any opinion which even seems likely to collide with the fundamental beliefs of evangelical, spiritual Christians generally throughout the ages, as to Divine revelation. As a mere balancing of probabilities, they should weigh against the value of canons and results of criticism, based on psychological likelihoods, the value of those beliefs which, in the measure in which they have been heartily embraced, have been so incalculably dynamic for the comfort and support, the ethical and spiritual uplifting and energizing, of individuals and peoples. And to others we would suggest that if any confessional Great Wall can avail to shut out those errors, it is plain that it must be a new one built to suit the present needs. The old one fails to do it. If they cannot be so excluded, but must be met and defeated on the battle-field, then it will be well for us to recognize their importance and, instead of turning attention to minor matters, and contending among ourselves like the European Powers in the face of Turkey or China, hurl our united forces against them.

There are two great tendencies which, in these days especially, though not for the first time, are to be guarded against. And though they seem mutually opposed they yet sometimes meet and mingle and aid each other in the conflict against evangelical, spiritual Christianity. Both claim to be Christian.

One extols Christianity, as the best of religions, and Christ as the best of men. Misos it tolerates or even patronises in respect of their benevolent attempts to improve the physical, educational and social condition of those whose religion has not reached an equally high stage of development. It praises the Bible's poetry and, on the whole, superior ethics. But it can believe in no so-called supernatural, no authoritative revelation by God, no miracles, no real incarnation or atonement or resurrection. Man must depend for salvation on self-improvement; there is no new birth from above, no risen Saviour; as for evils done, they cannot be undone and as forgiveness is out of the question there seems nothing better than bear stoically what must be borne and forget what can be forgotten.

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EDITORIAL NOTES.

It is of the highest importance that the revised Hindi version of the Old Testament, now in course of preparation, be made as nearly perfect as possible. This is due to those who must depend on it for their knowledge of God's revelation therein contained. Frequent revisions are undesirable and impracticable. When this revision is finally accepted and issued it must continue in use for many years. Therefore we urge on all, whose language in any sense is Hindi, that it is their duty and their interest at once to give all possible time and care to the examination of the tentative edition (copies of which can be had from the Bible Society, Allahabad) and to point out any changes which they deem desirable. We earnestly invite notes on the subject, brief or lengthy.

Dr. Buchanan's advertisement, on page 14 suggests the enquiry whether there are not many European Christians in India who, though they have not had the educational training and long testing which are important for the man who is to bear the full weight and responsibility laid on the missionary, yet could do work very valuable in itself and perhaps still more valuable by its relieving missionaries from work for which they have had no special qualification and thus setting them free for that for which they have been trained. Here is Dr. Buchanan spending time and strength on famine relief, tank-deepening, building &c., which could be done under his supervision by some one who could not take his place in prescribing for the sick or imparting systematic doctrinal instruction to the converts. And the same is true of other missionaries. It is grievous to see a man breaking his health, and shortening his usefulness, by trying to do the work of two or three; and spending time on building, on superintending industrial work or on business and correspondence which, if spent on that for which his special qualifications fit him would greatly help the spiritual condition of his own people and perhaps of others also. Further, while thus assisting mis-

sionaries, men would be gaining experience and might be pursuing studies so as to fit themselves for greater responsibility.

There is wisdom in the following words of *The Bombay Guardian*:—The present tendency is to overload the missionary with a lot of routine work (which ought to be done by a clerk or secretary), so that he or she is mentally worn out long before the time for Sunday services.

And why should tables, statistics, letters and photographs absorb the greater part of the time of people who have been especially trained in the vernacular for a very different kind of work?

Any missionary who for long attempts to minister to the spiritual needs of his district, to manage an orphanage Sunday-schools and other things in addition to writing numerous letters and reports without the aid of a competent assistant, on the plea that such cannot be sanctioned, will not long live in India. And the children? Well, they will be poor imitations of subordinate and often callous teachers, because the one man or woman who ought to be father and mother to them, whose words ought to stand for sweetness and inspiration, is most of the time too busy separately to interview even, much less to understand and mould them. The destiny of some twenty-five thousand children, bequeathed to Christian institutions by the late famine, is a solemn and profound study, worthy the best intellects and effort of the present missionary generation.

It is very cheering to read of the great blessing which has been received in Japan, beginning with special united effort by the different evangelical missions at Tokyo, but reaching to other places. Enquirers have been numbered by thousands; and hundreds have decided for Christ. The Japanese themselves have taken the lead, the Missionaries fully co-operating; the preaching has been direct, personal, evangelical, earnest and yet dignified; many have been converted who had been hearing the word from five to twenty years, and many others without such preparation.

How silly for people to go on smoking cigarettes in the face of the evidence as to the injury caused by them! In America, railway authorities and other large employers are positively refusing to engage cigarette smokers—the last we have noticed being the Chicago post-office, whose authorities have decided that "under no circumstances will a boy who smokes cigarettes be employed" in the special messenger service.

recommend a short simple statement, based upon it but not needing all these explanations, and which has in view some of the special needs of India? On page 13 we give the views of our esteemed Allahabad brother.

MISSION AND OTHER NEWS NOTES.

Rev. John M. Lawrence and Mrs. Lawrence, Rev. Charles. H. Mattison, Miss Josephine C. Johnson and Miss May S. Lincoln have been appointed to the Farrakhabad Mission.

The following new missionaries are coming out to the Lodbianah Mission. Rev. Robert Tracy, son of Rev. and Mrs. Tracy of the Farrakhabad Mission, who is quite a musician and artist, and has been a very successful Christian worker at home; Miss Jenks, who is an experienced teacher, and has also worked for a year in the Bible Institute in Chicago; Dr. S. Vrooman, who is the daughter of a missionary who was stationed in Southern China. She seems to be a woman of rare spirit and strength of character. This party expects to sail from Marseilles on October 24th.

Revs. Messrs. Janvier, John Forman and Ely are doing good work for the Master in America.

Mr. John Kelso has passed his exams. for Ph. D. at Leipzig, and has come out with flying colors, in the highest grade i.e. "Summâ eum laude,"—a rare distinction.

Dr. E. M. Wherry's eldest son has just been appointed an Assistant in the Medical Department of the University of Chicago.

Turkey has at last paid the amount of the American indemnity claim, \$95,000, for losses suffered by missionary and other educational institutions and by individuals in that country.

Under the will of the late Mr. George Sturge, a member of the Society of Friends, the Foreign Mission Committee of the Presbyterian Church of England have just received a further cheque for £20,000, making in all £42,000.

Fifteen-year-old Tyna Helman, a Russian Jewess, speaks six languages and in 15 months learnt English and graduated from one of Boston's schools, having done four years' work in one.

According to a despatch from Buenos Ayres, Dr. Villar, an army surgeon, announces that he has discovered a serum to prevent tuberculosis. He says that fifty experiments have been made and have given good results.

THE journal of the Society of Chemical Industry contains a report of a lecture recently delivered before the Manchester section of the Society, which will give fresh encouragement to the Indian indigo planter.

Though more than nine years have passed since Rev. C. H. Spurgeon died, yet the weekly issues of his sermons is still kept up, and promises to be maintained for some years to come. The 46th yearly volume (bringing the weekly issue to over 4,700) has been published, and with it is the notification that hundreds of sermons remain unpublished.

Dr. Stubbs, the late Bishop of Oxford, was among the listeners to a lengthy sermon on patience, preached by a curate anxious to create a favourable impression. In thanking him the Doctor said, "Not only, Mr. X., did you expatiate upon that virtue, but at the same time you afforded us an excellent opportunity of practising it."

DUDES.

During a trial in Paris it was sworn that more than 18,000 corsets were made yearly for Frenchmen and 3,000 were shipped to England, principally for army officers. German officers created also quite a demand till a rival Berlin firm offered a cheaper article.

The great rival to the Nicaraguan canal is a railway which is being built across Mexico's narrowest point, mainly an extension of the Tehuantepec line, to connect the Gulf of Mexico with the Pacific. S. Pearson & Co. of London, are reconstructing the railway into an inter-oceanic freight thoroughfare, under an agreement, the Mexican government leasing the road to the British for fifty years. It is hoped that this line will be ready within four years, and will be able to carry cargo across at a third of the cost and in less time than can be done by the canal.

AUSTRIA.

We learn that about 80 new Protestant Churches have been organized in Austria within the past few years practically all formed of converts from the R. C. body. 15 of these churches are in Bohemia. 73,000 have become Protestants.

A member of the Austrian Parliament, Dr. Eisenkolb recently a convert from the Roman Catholic Church made this public confession of his faith, while taking part in a debate on the dangerous character of the moral teachings of Liguori and of the Jesuits. "We have declared our adherence to the new faith because in our hearts we believe it to be the truth. We have our Catechism in our hands, and after a long time we have again learned how to pray: our innermost nature has been warned by a living Christian faith; our hearts belong to Jesus Christ, our Saviour. We will not permit anybody, even if he is a minister, to step between us and our God, the Saviour, as a Mediator. We are happy in having taken up the battle for true Christianity and for the Gospel because our hearts belong to the Lord. We have not forgotten what was the fate of John Huss, . . . and how much noble Protestant blood has flowed in defence of the truth. At one time Austria was at the point of becoming Protestant; the record of how it was again made Catholic is written in blood. We recognize it as our most sacred duty to spread the evangelical faith to the ends of the Empire."

The essence of the other is sacerdotalism and sacramentalism. It admits and claims supernatural interpositions with small stint, through priests and pictures, relics and wells, scapulars and sacraments. For divine revelation and salvation man must depend on the Church, i.e., the priesthood, and on the priest's good offices. These must come between man and God, between the sinner and the Saviour.

These two tendencies, now opposing and again assisting each other, are what we must combine to watch and fight against. It is distressing and alarming to see what men have come in some measure under the influence of one or the other; and it is suggestive that they have shown no scruples against sailing under venerable banners which have been supposed to certify evangelical orthodoxy. For the sake of all concerned both tendencies and their goals should be kept fully in sight, and in their proper place in our regard.

On the former the *British Weekly* of August 8th has a timely article, from which and its quotations we quote, "A Christianity which tells us to think of Christ doing good, but to forget and put out of sight Christ risen from the dead, is not true to life. It is as delusive to the conscience and the soul as it is illogical to reason." "The Church cannot without disloyalty and cowardice quarrel with criticism as such." But "certain conclusions about the Gospel have been judged by all who maintain them to be fatal to the historic creed. Some one some day may accept them, and be able to show that his predecessors and their antagonists were illogical, that certain critical views may be held in perfect consistency with a loyal faith in the great revealing Acts of God. But he must be prepared to show how this is so, especially at a time when Schmiedel, Cheyne, and others frankly declare that the Incarnation and Resurrection of the Son of God are no longer credible." "The question which divides us is this,—Is there, or is there not—Yes or No—a supernatural revelation of God? Has God created, loved, and saved us by His Son? If so, is this compatible with its contradictory? If Christianity is a supernatural revelation of God, it is not the supreme effort of the human reason. There are no shades or degrees here; the proposition is either wholly true or wholly false." Thus was summed up the issue before the Protestant Synod of France in 1872, the first meeting for over 200 years, when the line was drawn between Christians and religious Deists and the Synod adopted as its Confession "salvation by faith in Jesus Christ, the only begotten Son of God, who died for our offences, and rose again for our justification." "When Christians are asked to furnish a reply to every fresh assault on the Gospel history, they are entitled to say that if they can establish the great facts of the historic creed, the critic who denies these, and justifies the denial on the grounds of criticism, must be in error." "It is past dispute that English criticism is unable, as a rule, to assign authorship to an anonymous contemporary book. It is unable to distinguish between the work of two collaborators. It is unable, in short, to perform any of these achievements which are believed possible when the Scriptures are handled." "Christians are also entitled to ask for more agreement

between critics of the Gospel history than has yet been reached." "Again, Christians are entitled to insist upon knowing the pre-suppositions of their adversaries. To begin the study of the origins of Christianity with a theory about the world and its management which from the first settles arbitrarily the most important questions involved, vitiates the whole process of reasoning."

In a word, we wish to see a closing in of the ranks of all evangelical Christians against mere naturalism or rationalism on the one hand and sacerdotalism on the other. Let us have on our banners those watchwords which stand for fundamental Gospel truths, but no shibboleths which would shut out from joining us those who are at one with us on these. On page 7 will be found a report of the meeting of the General Synod of the Reformed Church in America. We ask our readers to note the grounds on which it sanctioned the entrance of the churches of its Arcot Mission into the Synod of South India; we ask their earnest attention to all the latter part of the report. The Reformed Church in America is most emphatically a Presbyterian Church; but it is not called by that name, and the Executive Committee of its Board of Foreign Missions desired that the Church in India should not be. The reason is that in America the word stands as the name of another denomination, to which therefore it would look as if they had handed over the fruits of their work in India. Happily the brethren of other Churches in South India were so wise as to comply with their wish, instead of imperilling the union for a word, and we in the rest of India will surely be equally wise. We love the name Presbyterian, but we love still more that which it represents and which would have been less fully realized had the Arcot churches been left out. After all, the mother Churches in Scotland have not this word in their names, nor have our Welsh brethren, nor five of the Presbyterian Churches in America, nor the various Presbyterian Churches on the continent of Europe, nor most of those in Africa, nor in Persia, nor in Japan. The name is not essential. Much more to us is the presence of the Arcot brethren who have done so much for the union, and that of others for whose coming we hope but whose Home churches might have a similar objection to the name in view of the state of things at home.

For the same reason we earnestly commend to our readers' attention what is said in the report on page 7 as to insisting on the Westminster Confession instead of a new and brief statement of the same faith. On page 8 we give the Declaratory Act of the Free Church of Scotland; and on page 13 that of the U. P. Church of Scotland; and in time we may give the Statement now being prepared for the American Presbyterian Church. So far as the missionaries are concerned, much as they admire and venerate the Westminster Confession, most of them have given their adherence to it with such expressed or implied qualifications or explanations. The same would be necessary in recommending it to their native brethren. Is it not plain that at such an epoch as this it would be better to

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“ Enoch walked with God.”

THE death of Miss Thoburn of Lucknow has brought sorrow to every mission circle in India. For more than thirty years she had wrought as a missionary, and wrought with such wisdom, patience, tact, devotion and love that she had won a place all her own in the hearts of thousands. Beginning with a small school for girls, she had seen this grow and grow until it is now the first Woman's College in India. Her influence reached far beyond the walls of her School and College, great indeed as was that influence. During the Dasahra meetings each year, not a few found in conversation with her a message from God. There was that in her look and life which in itself was a message and more. We do well to ask the secret of this woman's wide influence, an influence growing steadily every year. The secret is an open one. She walked with God. She lived to please Him. She brought every thing to God and that gave her the inner calm and peace. She brought God into every thing and that brought success and blessing. She gave up home and country and society to devote herself to the children of India, and the

Lord gave her hundreds and hundreds who today mourn her as one of their own household. She chose well. May her choice and her life prove a call to more than one young woman now beginning life to make a like choice, and thirty years hence there will be no regrets on earth or in heaven.

REV. G. T. Manley of the Oxford and Cambridge Hostel, Allahabad, gave an address at the August Conference of the missionaries of Allahabad, on “The possibilities of unity.” At our request, he has sent an outline of the address which we give below. The spirit of it won the hearts, if not the heads of his hearers. On one point, certainly, we hope all were one with him viz : that the Lord's Supper is the sign of the union and communion of all Christians, and, therefore, whoever hinders true Christians, whatever their ecclesiastical designation, from uniting at the Lord's Supper is a schismatic. Presbyterians are one with Mr. Manley on this point. The attitude taken by some in India, high up in rank in the Church of England, especially countenancing Guilds and Societies which bind their members not to take the Lord's Supper with

Presbyterians and Christians of other Churches, has done much in recent years to alienate many from the Church of England. The Church, or Guild countenanced by the Bishop, which forbids its members to show their union or hold communion in the Lord's Supper with Christians of other Churches has, by that act, cut itself off from the other members of the true body of Christ and is guilty of the sin of schism. So few voices are heard in India exposing this sin, that it was refreshing to mind and spirit to hear the strong, wholesome words of Mr. Manley. He has the Scriptures back of him and with that sword he need not fear the Guilds. He has the sympathy too of a great company of Christians who though not members of the Church of England, love her as a branch of the true vine, and feel hurt that she should forbid, even indirectly, her members to sit with us at the Lord's table.

"The possibilities of Unity."

Basis. Our hope for one United Indian Church is the fact that there is one Spirit. (Eph. iv. 4). He has but one body, of which he is the single source of every gift, of every inspiration, of every plan, and of every detail of work.

Present Differences. At present we differ much in methods, in beliefs, and in Church organisation. It is a palpable mistake to think that these differences are the effect of the denominations; for members of one denomination often differ more from one another than from outsiders. Differentiation is the effect of life: only lifeless, manufactured things can be uniform. In a body each member has a different function. (1 Cor. xii.14-21). Hence uniformity is both

unattainable, unnatural, and undesirable either in practice or doctrine.

Practical Questions. Co-operation is necessary, and not merely comity. It is wrong to imagine that we can adopt entirely separate plans: God has only one plan. We need each other. No individual, Society, or Denomination can be perfect without the rest of the body.

In India a practical step towards unity is to drop, as far as possible, all forms of belief or practice which have a purely English origin. Unity of Plan will be advanced by wise division of labour, and wise co-operation. In matters where our methods and beliefs are alike, we can co-operate; where our opinions are irreconcilable, we must work in different spheres, each endeavouring to learn from the other and to help each other.

Unity of organisation will probably be reached, if ever, through federation, in which the English Free Church Council is a valuable lesson. But probably some will always remain schismatic i.e. unwilling to unite with others e.g. Roman Catholics.

Jesus Christ ordained the Lord's Supper as a sign of our union and communion (1 Cor. x. 16, 17). Whoever from lack of charity prevents our meeting here, is guilty of thwarting the purpose of our Lord and God.

The ultimate effect of unity will be that the world may believe and know that Christ was sent by God. (John xvii. 21, 23). G. T. M.

THE union of the Churches in India is in the air. The Editor of the Indian Standard favors the adoption of such a Confession of Faith by the Presbyterian Churches of India now conferring together with a view to organic union, that

it will not be difficult for Congregationalists and Methodists to accept it, and thus the way be prepared for a union of all the Churches of India free from State control and so free to unite. The one word of caution which may be needed by the Committees at work on the basis of organic union is, "Festina lente." A large Committee is at work in America drawing up a statement of the doctrines of the Westminster Confession of Faith in the language of today. Some in India will wish to see that statement before accepting any substitute for the Westminster Confession. Many feel that while the time has come to unite all the Presbyterian Churches in India in one organization, yet in doing so, we should not lose touch with the home Churches, as we might by having a different doctrinal basis. The Declaratory Statement now being prepared by them may give us a basis which would remove all fear of losing their confidence and support.

THE death of Rev. Durga Pershad, Pastor of the Presbyterian Church, Amballa, brings him back to mind as a young Hindu of good education, who was baptized at Allahabad in 1883 by Dr. J. C. R. Ewing. Soon after his baptism, he took a three years Course in the Saharanpur Theological Seminary, and on his graduation was appointed an assistant teacher. For some years he has been Pastor of the Amballa Church. In another place we give an account of his last illness. He was a man who grew from year to year in grace and knowledge. This meant a life hid with Christ, and when "Our Life" shall appear he will appear. For that day we wait and long.

In dinon Japán men Masíhí ímán o mazhab ká bařá zor shor ho rabá hai, aur aisí taraqqí nazar á rahí hai ki jis se baří himmat o ummed paidá hotí hai. Sab Protestant Masíhí milke kám kar rahe hain, aur turfa yih hai, ki álá sarkáři uhdedár maslan *House of Representatives* ke President Mr. Kataoka aur dígar shuraká is kám men sharík hain. Bolnewále bhí baře baře logon men se hain, maslan Hon'ble Toko Taro Ando, Hon'ble S. Nemoto M. P. wag. In rúhání jalson kí marifat 4,000 se ziyáda log Yisú Masíh ke wasíle gunáhon kí muáfi ke talabgár o mutaláshí húe, jin men sharábí, júári aur kasbíán bhí sbámil hain. Tokio shahr ke jalson men 500 ádmíon ne dilí tabdíli hásil kí. In jalson ká kull mulk men aisá zor ho rahá hai, ki wahán ke desí aqhbárat bhí un ká hál likhte hain.

Wuhí K̄hudá jo apní qudrat us mulk men dikhlá rahá hai, hamáre mulk men bhí apní barakat názil karne par taiyár hai, basharte ki ham jo yahán us ke ham-ķhidmat hain, apní kamar kaske mustajidd howen.

Kisí ne ek Protestant Irishman se púohhá, "Luther ke pahle tumbári Kalísiyá kahán thí?" Us ne jawáb men kahá, "Munh dhone se peshtar tumhárá munh kahán thá?" Haqíqat men wuhí Kalísiyá sab se qadím hai, jo Rasúlí talmát o intizám se sab se ziyáda muwáfíqat rakhtí hai, aur mábad ke kúre kabár se pák o sáf hai. Wuh log jo Usqúfi nizám ke qáil hain, hamáre sáth apní kalísiyá kí qadámat zamána isláh se peshtar kí batláte hain. Wuh "Tawárikhí intizám i Usqúfi" ko ba-but kuchh samajhte hain. Ham Presbyterian log "Rasúlí Presbytery" par zor dete hain.

GUJRÁT ke yatím-kháne ká zikr hai, ki jab kál játá rahá, aur Hindúon ke shádí ká mahíná áyá, to un laṛkíon ke wálidain o dost bahut áne lage, ki un ko le jáweñ. Baḡ auqát to wuh laṛkíán apne má báp yá rishtedáron ko dekhke baṛí kḡhushí o pyár ke sáth daurke un se lipaṭ gaín, par aksaron ne yih kahá, ki wuh apne un murabbíon aur mihr-bánon ko na chhoṛengí, ki jinhon ne un kí us waqt kḡhabar lí, jab ki sab rishtedár un ko chhoṛke chale gae. Balki baḡon ne sáf apne wálidain se kahá, ki tum hamárá shádí se rúpiya kamáne kí níyat rakhte ho.

Hindúon meñ yih to ámm bát hai. Hál meñ Gaikwár Barodá ke pás kamsin laṛkíon kí shádí ke kḡhiláf ek arzí guzrí hai, jis se záhír hotá hai, ki kḡhud Hindú log is amr meñ kyá kḡbiyál karne lage haiñ. Us ke chand jumle ham yahán tarjuma karte haiñ. “Har roz hamáre dekhne meñ átá hai, ki bahuterí maḡsúm laṛkíán is zabardast dastúr ká shikár hotí haiñ, jinhen saḡht-dil wálidain goyá apní lálach o tamaḡ ke mazbah par jo kabbí ásúda nahín hotá, qurbán kar dete haiñ. Kyá is maḡyúb aur zálím dastúr ko jaṛ se ukhárne ká koí iláj nahín? Kyá mulk aur log is abtar o zalíl hálát se, jis meñ Kanniyá bechne ká dastúr járí hai, bihtar banne kí koí chára-júí nahín kar saktí? Kyá jab lálachí má báp kisi 8 yá 12 baras kí laṛkí kí shádí us shaḡhs se kar dete haiñ, jo sab se ziyáda rúpiya de, kḡhwáh wuh 70 baras ká buḡḡhá kyún na ho, aise dastúr ko kyá samajhná cháhíye? Kyá yih gulámon kí tijárat se kuchh kam hai?”

Ham yaqín karte haiñ, ki Masíh kí bádsháhat qáim hone par yih ek laḡht miṭ jáwegá. Cháhíye ki is kí fikr kí jáwe, tab hí matlab bar áwegá.

AMERICA ke ek mashhúr shaḡhs Barney Morris ká zikr hai, ki hál meñ us ne apní 109wíñ sálgirah manái. Dekhne meñ wuh 70 baras se ziyáda nahín maḡlúm hotá. Us ke paṛhne ke liye áinak yá chalne ke liye lakṛí kí koí zurúrat nahín. Wuh bahut kḡhushhál rahtá hai. Ek martaba us ne apne doston se zikr kiyá, “Merá kám umda hai, mujhe achchhí jorú milí hai, merí zamír sáf hai, aur is dunyá meñ merá koí dushman nahín. Mainḡ tambákú nahín pítá hún, aur na zindagí bhar mainḡ ne kabhí use chakkhá, aur rum par paisá pheñkne ke bagair merí maze meñ kaṭṭí gaí.” Jawání meñ wuh 5 fuṭ 7 inch lambá thá, ab 5 fuṭ 3 inch hai. Us kí áwáz zoráwar hai, aur wuh ummed kartá hai, ki agar Kḡhudá kí marzí húí, to wuh 125 baras tak jítá rahegá.

Is se záhír hotá hai, ki insán kí ausat umr ab kuchh baṛhne lagi hai. Wáqaí be-fikrí aur parhezgárá aur mashgúli baṛí bát hai.

DÁKṬARON ke ek baṛe jalse meñ Professor Beurardel sáhib ne, jo titábat meñ baṛe mustanad gine játe haiñ, yih far-máyá, ki phephṛe ke kamzor karne aur saṛá dene meñ alcohol baṛá zabardast wasíla ṭhahartá hai. Mazbút se mazbút ádmí, jo us ke píne ká ádí ho játá hai, us ke zor ke sámhne nahín ṭhahar saktá hai. Sharáb ke muámila meñ bad-parhezí rokne ká Dáḡṭar bhárá wasíla ho saktá hai, aur yún diqq ká árizá bahut ghaṭ saktá hai.

MYSORE ke Brahman saḡht muḡhálí-fat kar raho haiñ, ki Hindustáni Masíhí laṛkíán Maharání College meñ dákhil na hone páweñ. Jis hál ki wuh Sarkárá Collego hai, oháhíye, ki us meñ kisi qism kí tarafdárá na kí jáwe. Ab koí desí akḡbbár is zulm par kán nahín hilátá?

—human nature being what it is—as would seem to be assumed in the suggestion that the United Presbyterian Church should have a creed which drops the doctrinal system which has been identified with this Church?

9. Or, again, does it really follow that because the divisions among Presbyterians should be closed up, it is best, in the interests of the full round orb of doctrinal truth, that all denominations should pass away?

10. Would not the adoption of such a policy—since we are not faced by a theory, but by a condition—in all probability result in the forming of new divisions with less justification than the existence of a United Presbyterian Church?

I am well aware, Mr. Editor, that these questions have revealed my general position at the present time. A United Presbyterian Church with a full credal statement is the position suggested by these questions. At the same time, I have by these questions purposely made rejoinder easy for not one's own position, but what is best for the kingdom is the object of every one who is considering these important problems.

Allahabad

ARTHUR H. EWING.

Sept. 10th 1901.

RAJROT MISSION FAMINE ORPHANAGE.

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All material good: prices (according to quality of workmanship) five to eight annas per lb. (carriage extra).

WANTED

European assistant missionary for the Canadian Presbyterian Bhil Mission. Should know Hindi or Gujarati. Also a good Christian carpenter. Apply with references as to character and general fitness to

Rev. J. Buchanan,

Amkhut,

Bhabra P. O., (via Dohad)

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A skilled Christian carpenter for the Industrial Home of the Canadian Presbyterian Mission, Rutlam, C. I. Apply, sending certificates of Christian character and competence to teach carpentry, to

Rev. W. Harvey Grant

The Mission House,

Rutlam, C. I.

LIQUID AIR AND MACHINERY.

For a few months we have heard little about the progress made in the use of liquid air. Now, however, an account going the rounds of the press, describes an engine run by liquid air. The Standard Butter Company of Owego, N. Y., has the exclusive right to the use of liquid air in connection with dairy products, and at their establishment the experiments have been taking place. The engine is one of ten horse power and is reported to have run as smoothly as with steam. The exhaust consists of almost pure oxygen, and can thus be utilized for producing intense heat by turning it into an ordinary fire. The use of liquid air as a cooling agent in a creamery is apparent, it being one of the very coldest known substances.

Nur Afshan.

—o—

Indian Standard.

CORRESPONDENCE. Sept. 16, 1901.

Dear Editor,—The present interest in creed discussion impels me to ask a number of questions.

1. What is the relation between the South India creed which is being proposed as the basis of doctrine for the United Church and "the synopsis of doctrine based on the Westminster Confession of Faith which shall be helpful to the better understanding of the doctrines by the Indian Church?" To use an Urdu idiom, where are the "instructions" and where is the carrying out thereof?

2. Is the doctrinal basis of the United Church (Presbyterian) to be chosen with a view to what is acceptable to the Foreign missionaries of the various Presbyterian Churches?

3. If so, will it not be wisest to make the basis the Confession of Faith, as *my* "Declaration" may not suit *you*, nor *your* "supplementary statement" suit *me*?

4. If not, is there any adequate reason why the present Foreign temper against creeds, except of the shortest, should be allowed the right of way in forming a creed for the Indian Church?

5. Will not the United Church during the time which is yet to elapse before Indian theologians grapple alone with the great problems, be benefitted by having in the various vernaculars a full statement of the system of doctrine found in the Confession of Faith?

6. In such a full statement, would not the exigencies of translation not only permit but compel the disappearance of the points which have produced Declarations and supplementary statements?

7. May not full credal statement be of great value in saving the Church of the future in India from decades of controversy over theological problems? Does not every one realize that there exists in India a psychological soil which promises to produce all the errors which had to be fought in the early Church? May not the presence of doctrinal systems which have been thought out with the greatest care be God's way of preparing the Indian Church against at least some of the errors to which the pantheistic-polytheistic-deistic type of mind is prone?

8. Does the history of the past, and the experience of the present prove Denominationalism to be such an evil

MINUTES OF ALLIANCE COMMITTEES.

COMMITTEE ON SYNOPSIS OF DOCTRINE.

The Committee on Synopsis of Doctrine met at Dehra Dun on September 28th and 30th, present Rev. Drs. Campbell (Convener), Chatterjee, Wherry and Taylor. Rev. Robert Morrison, being present, was asked to sit and deliberate. Letters were read from Rev. Drs. Stewart and Jacob Chamberlain. Rev. Dr. Youngson is at present not in India.

Communications were read showing that:—

The United Free Church Presbytery of Calcutta is unanimously of opinion that the Doctrinal Basis should be a brief and simple Statement of Doctrine.

The U. F. Ch. Presbytery of Nagpur favours the adoption of the Confession of Faith of the South Indian Church (with its preamble), with slight modification.

The U. F. Ch. Presbytery, Western India, is emphatically of opinion that the Doctrinal Basis should consist of a simple statement of the cardinal doctrines of the Christian faith.

The Canadian Presbytery recommends that the Doctrinal Basis be the Short Statement of the Scotch Missions, that is, the South Indian Confession, with modifications.

The Welsh Calvinistic Methodist Mission Conference are "pleased with the Confession of Faith. It is succinct, and all that is needed is embodied in it."

The American Presbytery of Allahabad accepts the basis adopted by the Alliance at its last meeting, namely the Westminster Confession of Faith.

After careful consideration the Committee resolved to recommend that the Alliance accept, as the Synopsis which it was appointed to present, the Confession of Faith of the South Indian Synod modified as follows:—

1. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty. (Instead of the word "duty" the word "practice" would be preferred.)

2. There is but God,—a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, love, and truth; and He alone is to be worshipped.

3. In the Godhead there are three Persons, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

4. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

5. God created man, male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

6. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God; and all mankind descending from Adam by ordinary generation sinned in him and fell with him, and, offending in manifold ways against the good and holy law of God justly deserve His wrath and punishment in this present life and in that which is to come.

7. To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin. He was, and continueth to be, true God and true man, in two distinct Natures and one Person for ever. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

8. The Holy Ghost, who proceedeth from the Father and the Son, maketh men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is freely offered to them in the gospel, and working in them all the fruits of righteousness.

9. God having, before the foundation of the world, decreed to give His Son to be its Saviour, and having of His own sovereign grace chosen in Him a people, that they should be holy, sent His Holy Spirit to apply to them the purchased redemption, and now commandeth all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience to His revealed will. Those who so do are saved, and it is their privilege to be assured of their salvation. Being justified, pardoned and adopted into the number of God's children, they grow in holiness through the indwelling of the Spirit of God, and so inherit eternal glory. In all His gracious work the Holy Spirit useth and blesseth all means of grace, especially the Word, sacraments and prayer.

10. The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of our union to Christ, of regeneration and renewing of the Holy Ghost, and of our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is to be observed by His people in token of their faith in Him and His sacrifice, of their appropriation of its benefits, of their farther engagement to serve Him, and of their communion with Him and with one another.

11. It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to manifest a Christ-like spirit among themselves and towards all men, to pray, labour and give as God may prosper them for the support and extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

12. At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. The unbelieving and wicked shall go away into eternal punishment, but the righteous into eternal life."

It was agreed that the above Synopsis, namely, the South Indian Confession of Faith as modified, be printed, and a copy sent to each member of the General Committee, also ten copies to the Clerk of each Presbytery, with a request that the opinion or suggestions of the Presbytery be communicated to the Convener, Rev. Dr. Fraser Campbell, Rutlam, on or before the 30th of November,

J. FRASER CAMPBELL,
Convener.

COMMITTEE ON COMPLETING BASIS OF UNION.

The Committee appointed by the Sixth Council of the Presbyterian Alliance to complete the work of formulating in detail the basis of union met this 27th day of September 1901 at the call of the Convener in the Mission House, Dehra Dun. The following members were present throughout the session; Rev. K. C. Chatterjee, D. D., Convener, Hoshiarpur; Rev. J. Fraser Campbell, D. D., Rutlam; Rev. G. P. Taylor, D. D., Ahmedabad; Rev. E. M. Wherry, D. D., Ludhiana; Rev. R. Morrison, Lahore (Dist).

The meeting was opened with prayer by the Convener.

Rev. R. Morrison was chosen clerk of the meeting.

The Report on the Form of Worship, being still incomplete, was not formally tabled but the opportunity was taken of reading it in committee. The committee thoroughly appreciate the excellent work done by the Rev. Mr. Andrew the Convener and his sub-committee and desire to convey to them their hearty thanks. They express their general approval of the detailed forms attached to the Report, but are very definitely of opinion, that, though the forms suggested are held to be beneficial and much to be commended, no forms, however good, should be imposed upon the United Church as obligatory or essential. It seems to this committee desirable that the details as to Forms of Worship be specified only after the formation of the United Church, and that the forms already prepared by the Sub-committee together with such additions as will then be necessary be submitted for adoption to the Synods of the United Church as a Book of Forms helpful to the ministry.

The clerk of the meeting was directed to communicate the above resolution to Mr. Andrew with his report and a fuller explanation and expression of the sentiments of the members present.

Meanwhile we would request the Sub-committee to prepare a brief statement of the essential principles which should regulate public and private worship.

With the exception of the clause confining the administration of the sacraments to the minister, which we do not consider sufficiently fundamental for such a statement, we recommend Art. 5 of the Constitution of the South Indian United Church as a working basis for such a state-

After prayer, the meeting adjourned to meet at 8 o'clock the following morning.

Sept. 28th, 8 A.M.

The Committee resumed business after prayer by the Convener.

It was resolved that in the ordination service the formula of acceptance of the creed of the United Church be as follows:—

"I sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures."—and that the sub-committee on Form of Worship be informed accordingly.

A letter from the Rev. Jacob Chamberlain, D. D., was read before the Committee, for which the Committee desired to record its thanks.

It was resolved that the stated clerks of the various Presbyterian bodies be requested to furnish the Clerk of the Alliance with Presbyterian lists corrected up to as near December 1st as possible.

The Report of the Sub-committee on Polity was presented as a progress report by Rev. R. Morrison, the Convener. This Report so completely approved itself to this Committee, that, had proceedings been at the initial stage, the Report would have been cordially recommended for adoption by the Alliance. But inasmuch as the Constitution of the South Indian United Church has already been adopted by the brethren of the South, this Committee are of opinion that, with a view to an immediate advance towards union, the said Constitution be accepted, with such slight modifications as may be deemed necessary after consultation.

After reading the "Constitution" and indicating slight emendations thereto, the Sub-committee was instructed to complete the work on similar lines and report to the General Committee at its next meeting.

After prayer, the Committee adjourned to meet at the call of the Convener.

September, 30th.

The meeting was opened with prayer by the Convener.

It was resolved to recommend that the name of the Church after union be *The United Church of India*.

It was resolved that the Synopsis of doctrine prepared by the committee appointed by the Alliance for that purpose, to wit the Confession of Faith of the South Indian United Church as now modified, be recommended for adoption as the Confession of Faith of the United Church of India.

A progress report on Local Organization for the N. W. P., Rajputana, and Central India, received from the Rev. J. J. Lucas, D. D., was read and accepted.

It was resolved that the proceedings of this meeting be sent to the Editor of the *Indian Standard* for publication and that the Superintendent of the Mission Press Rutlam be requested to print 1,000 copies for circulation in the Presbyteries and Council.

After final reading the Minutes of the meeting were approved.

After prayer and the benediction by the Convener, the Committee adjourned to meet in Allahabad on Saturday the 7th of December next.

The following emendations were also proposed to the *preamble* of the South India "Scheme of Church Union."

2. Name.—"The United Church of India."

3. Delete "to be subscribed to" and insert "for subscription." Delete "these ancient" and insert "those venerable." Delete "and deacons" inserting "and" before "elders."

Emendations proposed by the Committee of the Alliance to the *Constitution* of the South Indian United Church:—

Article 10. The first sentence to read as follows:—

The United Church of India administers government through sessions, presbyteries, synods and a general assembly.

In the same article delete "assemblies" and insert "courts."

Article 11. In the sentence, "until a church is self-supporting there shall be etc.," delete "shall" and insert "may".

Article 12. After "appoints representatives to the synod" insert "and General Assembly." Change the last sentence to read as follows:—

"In view of the peculiar relation that Missionaries sustain to both the home and the native churches they shall, even if remaining connected with the Home Church and subject to its jurisdiction alone, be admitted to full standing in the Indian Presbyteries, with the proviso that the Presbyteries have power to sever this connection if deemed necessary, or on appeal to the higher courts."

Article 13. Delete, "The synod is the representative body of the Presbyterian Church of South India, and its counsellor; and to it". In the place of "and to it" insert "To the Synod," Delete "its" immediately following and insert "the" and after "interests" insert "of the presbyteries within its bounds." Delete "interprets the Constitution, Canons and Confession of Faith," Delete the last sentence.

Insert; "Article 14. The General Assembly. The General Assembly is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every five churches within its bounds. To the General Assembly belongs the general care of all the work and interests of the United Church of India. It therefore organizes, unites and disbands synods, fixes their bounds and reviews their records; decides references and appeals regularly presented; interprets the Constitution, Canons and Confession of Faith, and maintains order throughout the Church. The General Assembly may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian Schools and Colleges."

In Article 15 substitute "General Assembly" for "synod" whenever the latter word occurs.

R. MORRISON, Clerk.

The Indian Standard. Oct. 17, 1901.

Now that Presbyteries will be considering the recommendations of the Alliance Committees on the Basis it may be well to remind them of the earnest hope expressed by the Reformed Church of America "that by adopting new nomenclatures and new symbols of an irenic nature, the door may be left open for our brethren now of other cults to join such a United Church, and make it a still grander Army of Conquest for the one Kingdom of Christ." In connection with this, a distinguished missionary of that Church, who has done much for union, writes :

" Don't drive us of the Reformed Church out, or forbid.....others to come in."

We have good authority for saying that some of the leading members in three different missions not of the Presbyterian family have asked that the door be left upon, and have expressed the hope that in the near future their missions may come in.

MAKHZAN I MASÍHÍ.

THE CHRISTIAN TREASURY.

HIKMAT LALON SE BIHTAR HAI.

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No. 21. }

ALLAHABAD, NOV. 1, 1901.

Qímat Sályána, 2 0 0

“New wine must be put into fresh wine skins.”

THE committee appointed by the Presbyterian Alliance to draw up a synopsis of doctrine based on the Westminster Confession of Faith, met recently at Dehra, and after careful consideration decided to recommend the Confession of Faith of the South India Synod, revised in several important points. Articles 6 and 9 are changed much for the better, in the interests of truth and clearness. We hope the committee will see its way to revise Article 12 which now reads.

“At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. The unbelieving and wicked shall go away into eternal punishment, but the righteous into eternal life.”

With some hesitation we suggest that Article 12 read thus: “The Lord Jesus Christ is to come again. The time of His coming is unknown. The dead in Christ shall then be raised, and together with them all who are Christ’s and alive at His coming shall be caught up to meet Him. Each shall receive accord-

ing to the deeds done in this present life. The unbelieving and wicked shall go away into eternal punishment, but the righteous into eternal life.”

The return of our Lord which is mentioned more than a hundred times in the New Testament, and with such clearness, fullness and emphasis from Matthew to Revelation, and on which so much depends, e. g. the resurrection of the blessed dead and the translation of the believers living at that time, ought to have fuller expression than is given to it in the proposed Confession of Faith.

THE subscription to the new Confession, is to be in these words, “I sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures.”

Perhaps the insertion of the words, “as containing *the substance* of the system of doctrine” &c., might relieve the tender conscience of some who might think this an incomplete and inadequate expression of the “system of doctrine taught in the Holy Scriptures,” and yet who could accept it as containing “the substance of the system, &c. This

may seem a small matter and the difference in meaning slight, but when one lifts his hand or takes his pen to subscribe to a Confession of Faith, he may well scan closely each word so as to understand the meaning of his subscription.

THE Presbyterian Alliance Committee "resolved to recommend that the name of the Church after union be *The United Church of India*. In favor of this name are the following considerations: (1) It is an unappropriated name. We have the Church of Scotland; the Church of Ireland; the Church of England; the Church of Rome, and other Churches bearing the names of foreign nations and people. Is it not appropriate that the people of India should have a Church bearing their own name? Has not the time come to make the framework at least of a Church which shall lay aside the names of foreign nations and take the name of India? (2) It is a step toward uniting the Christians of India in one Church. They have little liking and no zeal for merely denominational differences. Hence, at this stage of Church life in India, it will not be difficult for Indian Christians to unite in one organization, as it will be years hence. The Committee advises the dropping not merely of the national names by which Presbyterians have been distinguished, but the very name Presbyterian is to be given up, in the hope that to them will be fulfilled the promise, "If it die, it beareth much fruit." (3) This name appeals to a patriotic and national sentiment. Men who are independent in thought will be attracted by this name, and they will give the preference, other things being equal, to the Church which bears on its banner the name of India rather than to one weighted with the name of Scotland, Ireland, England, Rome, America &c. (4) The success of the Presbyterian Churches in Japan who fourteen years ago dropped their denominational name and took the name of "The Church of Christ in Japan." The recent testimony of the missionaries in Japan, in reply to a question of Dr. J. C. R. Ewing, pronouncing the step taken fourteen years ago a wise one, favors a similar step in India.

We are not in the council of the wise and experienced men who met at Dehra and who have made this bold proposal, and there may

be yet other and stronger reasons which led them to adopt this name. A first glance at it suggested the above considerations in its favor. We may rest assured it was well considered before its adoption and this in itself should commend it to the careful and prayerful thought of the Presbyteries who will have to vote on it.

A second glance at the proposal of the Presbyterian Alliance Committee to drop the name Presbyterian and designate the Church after union, *The United Church of India*, awakens doubts as to its wisdom, notwithstanding the weighty reasons in its favor. Briefly they are these. (1) This name is a misnomer. The proposal is not to unite all the Churches of India in one body, but only the Presbyterian Churches. Why then give a name much broader than the bodies behind it? (2) The name exposes those who take it to the charge of presumption. A Baptist minister on hearing it asked how the preemption of this name differed from the attempt of another body to preempt the name Christian by calling themselves, "The Christian Church;" or the Plymouth Brethren by calling themselves "The Brethren." (3) Taking this name has the appearance of guile, only the appearance, as all who know the Committee will readily admit. That admitted, it still leaves the doubt lest the appeal to patriotic and national sentiment, which this name is bound to make, may not be construed into a far reaching plan to gather the Christians of India into a Church which is Presbyterian in doctrine and government, and yet that fact is hidden away behind this vague and general name. (4) While much may be gained by taking this name, yet may not more be lost or imperiled? Presbyterianism stands for a distinct type of doctrine and form of government. In the effort to unite not only those holding these doctrines and believing this form of government to be Scriptural, but others who are indifferent to both, may there not lurk a temptation to give up too readily that which has been tried and stood the test, and that which has made the Presbyterian Church strong and fruitful in the past? There is much more to say on both sides of this question. It needs to be thought out

with much prayer and much humility of mind. We need the spirit of the Seer who takes his place in God's Watch-tower and sees far off, and from that point of vision comes down with understanding of the times to tell God's people what they ought to do. Most heartily do we join with the Indian Standard in seconding the suggestion of Rev. R. Morrison that Sunday, Dec. 8th, be observed as a day of united and special prayer in behalf of the Alliance which meets in Allahabad on Dec. 11th.

HIND KÍ MASÍHÍ KALÍSÍYÁON MEN *Self-support* ko qáim hone men zail kí ruká-waṭen aur qabáhaten nazar partí hain. 1. Log kalísíyá ko apní nahín balki waláitíon kí samajhte hain. 2. Pástaron kí tanḡhwáhen bhárí hain. Aur go wuh har tarah se us ke mushtahaqq o láiq hain, táham Masíhí abhí is qadr dene ke láiq nahín hain. 3. Shuraká kalísíyá ko talím nahín, ki bá-qáida apní ámdaní se is kám ke liye diyá karen. 4. Girje kí ímáraten aur un ke ikhráját bhí bhárí hain. *Bearer, punkah, lamp, wag.*, sab hí báton ká ḡharch partá hai. 5. Log yih bhí ḡhiyál karte hain, ki waláití kalísíyáen ḡhúb máldár hain, aur Hind kí kalísíyáon ká bojh ba-ásání uṭhá saktí hain.

SELF-SUPPORT ke muámile men sháyad American Madura Mission báqí aur sab mishanon par sabqat le gaí hai. Bayán karte hain, ki kuchh arsa húá, ki us Mission men yih qánún jarí húá, ki kisi kalísíyá ke liye koí nayá Pastor *ordain* na kiyá jáwe, tá waqte ki us kí maásh yá tanḡhwáh ká púra intizám isí mulk ke chando se na kiyá já sake. Un men ek Hindustání Mubashsharí sabhá qáim hai, jis kí sálána ámdaní qaríb do hazár rúpiya hai. Agar zarúrat ho, to báz auqát is chando men so ḡháss ḡháss kalísíyáon ko kuchh madad dí játí hai,

par har sál wuh madad ká daswán hissa káṭte játe hain. 1900 men us Mission ke mutaḡlliḡ 12 kalísíyáen thín, jo kull ikhráját apní kalísíyá ke apne hí chande se uṭhátí hain; 15 mubashsharon kí tanḡhwáhen sabhá ke chande se dí játí hain. Un ká kull chanda 10,068 rupae húá, jis meḡ aláwa darsí kám ke kalísíyáon ko jumla aur díní kám chaláe gae, balki isí men se uuhon ne naí jagahon men apní taraf se mubashshar bheje.

SIÁLKOT ke Hazrat Maulána Maulví Abdul Karím sáhib apní kitáb "Sírat i Masíh i Mauúð" men bayán farmáte hain, ki Masíhí mazhab Islám ká sab se bhárí dushman hai. Muḡhálifat kí muḡhtalif súraten, wuh yih batláte hain. 1. *Madrásé* jin men parḡhke hazáron Muhammadí naujawán yá to mumkir ímán yá mazhab kí nisbat bilkull lá-parwáh ho játe hain. 2. *Mannád*, jo jáhil ganwáron ke dílon ko ḡhabrá dete hain. 3. *Zanána kám*, jis se Muhammadí ḡhándán phunḡ rahe hain. 4. *Mission ke Aspatál*, jo aisá kám kar rahe hain, jo dunyá men pahle kabhí na húá thá. 5. *Qaht-zadon ká khiláná*, jis se wuh un ko bharḡá lete hain. 6. *Sarkári afsaron se milke* un ká zor pahuncháná. 7. *Aḡhbárát*, máhwárisále aur kitáben jin se hazáron gumráh ho játe hain.

Siwáe chhaṭwín tafsil ke báqí aur sab wasáil wáqaí aise hain, jin kí tásir baṡí hai. In sab ká mambaḡ Yisú Masíh hai, aur kuchh aḡab nahín, agar log us kí taraf rujú láwen.

Ek martaba ek Hindú Prohit Europe men gayá, táki waláitíon kí tahzib o sháistagí aur un ke mazhab ká ilm hásil kare. Use pahle pahal ek Rómí Katholik Girje men jáne ká ittifáḡ húá. Us ímárat kí ḡhúbsúratí o saḡawaṭ ko

dekhke aur Pádrí kī bāṭoṅ ko sunke us ke dil par baṛá asar húa. Iḥádat ke baḍ wuh wáiz ko salám karne aur us se milne ko gayá, aur bolá :—

“Ap ke Kalám ne mere dil par baṛí tásír kī. Main samajhtá bún, kī áp kalísíyá ke sab se awwal uḥdedár hoṅge.”

Us Pádrí ne baṛí inkisárí o farotaní se kahá, “Jí, nahín, Vicar mujh se baṛá hai?”

“Vicar ke úpar kaun hai?”

“Canons.”

“Aur Canons ke úpar kaun?”

“Bishop yá Usqúf.”

“Bishop par kaun?”

“Arch-Bishop yaṅe Usqúf i Aazam.”

“Aur Arch-Bishop par kaun?”

“Cardinals.”

“Cardinals ke úpar kaun?”

“MUQADDAS PÁPÁ.”

Itná sunke wuh kḥámosh ho gayá, aur sir hiláke kahne lagá, “Kḥudá tak chaṛhne ká kaisí baṛí lambí síḥí!”

Insán o Kḥáliq ke bích darmiyání *priston* kī burái ká izhár kḥúb maqúl kiyá gayá.

Qábil yád.

Kísí puráne mandir kī díwár par ek taswír khinčí thí, jis meṅ ek bádsháh baiṭhá húa apne táj se ek beṛí baná rahá hai, aur usí ke pás ek gulám baiṭhá hai, jo apne beṛioṅ se ek táj baná rahá hai. Us taswír ke niche yih likhá húa hai : “Zindagí wuhí hai, jo insán use apne liye banátá hai, bilá liház is ke kī kis chíz se wuh banái jáe.”

Núh aur Kḥudáwand Masíh kī muwáfiqaten

1. NÚH ke maṅe tasallí-denewálá. Yísú ke maṅe Bacháne-wálá. Matí 11 : 28.

2. NÚH sádiq o kámil thá. Masíh, pák, be-bad, be-aib, gunahgáron se judá aur ásmánon se buland hai. Ibr. 7 : 26.

3. NÚH ne manádi kī jab dunyá gunáh meṅ dúb gai thí. Masíh ne bhí áke manádf sburú kī, jab dunyá tárík thí.

4. NÚH ne tauba kī manádi kī. Masíh ne bhí tauba kī manádi se apná kám shurú kiyá.

5. NÚH kī manádi kisi kḥáss firqe yá qaum ke liye na thí. Masíh ká kalám bhí kull dunyá ke liye hai.

6. Jaisá NÚH ke kalám o kám ko kisi ne na máná, isí tarah Masíh ká kalám bhí Yahúdí muállimon ke nazdik bewaqúfí ṭhahrá.

7. Jaise NÚH ke kalám ke na-mánne-wále halák húe. Waise hí wuh jo Masíh ká kalám nahíq sunte halák hoṅge.

8. Jis tarah NÚH ne kishtí taiyár kī, Masíh ne bhí Kalísíyá qáim kī hai.

9. Jaise NÚH kī kishtí ká darwáza Kḥudá ne band kar diyá. Waise ek waqt fazl ká darwáza bhí band ho jáegá.

F. DAVID.

UN logoṅ ke jawáb meṅ jo samajhte haiṅ, kī Hind kī aḥlqáqí o qaumí taraqqí puráne zamáne ke dastúron ko bahál karne se hogí. Aḥbár *Indian Social Reformer* marhúm Justice Ranade ke qaul ko yún pesh kartá hai :—

“Wuh kaun sí bedárí o bahálí hai, jis ke liye Hind ko tahrík dí játí hai?”

“Kyá ham apne logoṅ kī purání ádatoṅ bahál karen, jab kī wuh har qism kī bharisht chízen kḥáte píte the? Kyá ham aulád aur shádí ke puráne dastúr bahál karen, jab kī log auratoṅ ko urá le jáke un ko apní bibí kar lete the? Kyá ham Rishioṅ aur un kī bibí-oṅ kī sí ázádí ikhtiyár karen? Kyá ham un qurbánioṅ ko bahál karen, jis

and harmony, they might be willing to yield, provided the way were left open to them by our adopting a new and simpler creed, and a new nomenclature, not using denominational names of Occidental Lands.

We here thank God that He has led the Committee, sitting in Debra Dun, to recommend for adoption the simpler Creed and Constitution of South India, and the name "The United Church of India"; for now the way is open for the formation of a larger, more National Church than would otherwise have been possible. The Committee has our heartiest thanks, and our prayer is that speedily "we may all be one."

Yours in hope of union and victory,

JACOB CHAMBERLAIN,

OOTACAMUND }
Oct. 10th 1901. }

—o—

To the Editor, *The Indian Standard*.

Dear Sir,—I have been much interested lately by the discussion in your columns of what shall be the standard of doctrine in the Indian Presbyterian Church. As you know, Mr. Editor, I am an outsider to Presbyterianism, as far as the name goes. Consequently, I know the points under discussion only by what I gather from such sources as your columns. From them I take it that the main question at issue now among the Presbyterians of India is as to how much or how little of the Calvinistic system should be embodied in the standard of the Presbyterian Church in India. The subject is of exceptional interest to me, being one that has from earliest memory bulked large in my thoughts. Indeed, I was born and educated in Presbyterianism, but severed my connection to join an Arminian body, whose system of doctrine I strongly felt to be much nearer the balance of truth, as revealed to us in Scripture, and in nature.

It is now a considerable time since I took that step, and meantime I have learnt a good deal. But what I have learnt has not all gone into the one side of the balance. I have not yet met with anything to lead me to modify my first conclusions regarding some of the deductions of Calvinism. But as I have grown older I have learnt to look past these outworks to the heart of the Calvinistic system. And my conclusion about that has been that the heart of Calvinism—the sovereignty of God—is the heart and life of all revealed truth, the want of which, as a vitalizing principle, will sooner or later destroy every system that has it not. Indeed it has often forced itself upon me that the powerlessness we cannot help being conscious of in much of the present-day preaching is due to the want of the Calvinistic principle. The ministrations of even many of our most talented men are boneless and anemic on this account. And the outturn of the majority of ordinary preachers can in too many cases be described only as frothy sentimentalism, and in numbers of others as weak and powerless, for the same reason. They enlarge upon the love and the tenderness, the goodness and the mercy of God. But sinners are not stricken to the heart with a conviction of sin, and powerfully converted to God under their ministry. Nor in the flocks of such shepherds do men see those charac-

teristics of strength that unbiassed men admire so much in the Puritans or the Covenanters. Whence it seems clear that, until the fact of the Divine sovereignty has been firmly and deeply rooted in the mind, the love of God can mean little or nothing more to the heart than a mere name.

In an article in the October number of the *London Quarterly Review*, a gifted minister of the Wesleyan church deals with this question at length, and predicts in the near future a general renaissance of the Calvinistic principle. The subject is handled carefully, and the article is well worth reading by any one interested in the question. It would, I venture to think, prove of great service to the leaders of Indian Presbyterianism at the present juncture. And if I may be allowed again to speak personally, it expresses, more nearly than anything else I have seen, what my experience in an Arminian body has led me to conclude. To-day we greatly need, and the next great revival of religion will come with, the resuscitation of the Calvinistic principle of the sovereignty of God.

Whether some of the statements that I have seen proposed as the standards of doctrine in the Indian Presbyterian Church make the place of this vital principle sufficiently clear, is perhaps doubtful, to say the least. It seems to me it is possible to lay much more emphasis on this principle, and still keep clear of those perfectly logical and wholly inaccurate deductions of Calvinism, in revolt against which the Church seems to have gone almost to the other extreme. Evangelical Churches in general, and the Presbyterian Churches in particular, are the outcome of the belief in, and proclamation of that principle, and in spite of the inaccurate deductions that have in times past been drawn from it, and by many of its exponents believed to be of its essence and substance, I hope it will have the place it ought to have in the standards and preaching of the Presbyterian Church of India, and am

MUCH INTERESTED.

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CORRESPONDENCE.

"THE UNITED (PRESBYTERIAN) CHURCH OF INDIA."

The omission of the word in brackets from the above title by the Committee which recently met in Dehra seems to me to be inopportune for the following reasons:—

(1) If the omission be made out of consideration for the union movement of South India, it is a concession to a minor prejudice. The word *presbyterian* applies primarily to a form of Church government. While an effective historical argument may be made to show that there is a suitable connection between the Calvinistic type of doctrine and the parity of the ministry and the place of the laity—which are marks of Presbyterianism—; yet, in any case, the fact above stated remains that the word *presbyterian* looks towards form of government. The leader in the South India movement is the Arcot Mission representing a Church which is wholly Presbyterian in form and worship, and it is scarcely conceivable that their objection to the name can be strong. If it be said that they do object and it is, therefore, fitting that we in North India should yield in this matter, it is sufficient for the moment to reply that there are in North India other bodies of Presbyterians, one of them quite strong, whose prejudices have been ignored, and whose convictions have probably been assailed by the proposals of the Dehra platform.

(2) If the omission be made for the sake of promoting a union of all the Churches, it would seem to be quite inadequate to the purpose intended. Differences in form of government and theory of worship are dividing the Churches to-day. If there is to be union, we must do something more than merely drop a name which speaks of form of government. The Church of England has long been urging a union of the Churches on the basis of the Historic Episcopate and a few other things. It would be rather easy even for an outsider to define the conditions which the Methodist, Baptist, Christian and other Churches would each in turn be willing to accept as the basis of a universal union. Most Churches are ready for union to-day provided the others come their way. The Presbyterian Church is catholic in her spirit and therein we do rejoice and will rejoice. But even Presbyterians cannot unite with other bodies until the said bodies indicate their desire to do so on the basis of mutual concession. When they do so, then the Presbyterians will have to give up much more than a mere name. Until they do, there seems to be no adequate reason for the dropping of an honourable name. The proposal to do so suggests something very like "rain-bow chasing."

(3). Whether the omission be made for the above or for any number of other reasons, it seems, in any case, to imply an assumption of sole possession which is not warranted.

The Episcopalians of America have occasioned a good deal of amusement by proposing to style themselves "The American Church." The Presbyterian has been the first to smile at all those who spell their special Church with an unusually large C. He has been amused when a certain section of his fellow-Christians—begging their

pardon—appropriate to themselves the name "Christians." Will the name suggested by the Dehra Committee—since for the present only Presbyterians are to be united—not endanger one's right to smile and to exercise "the saving sense of humour"? The Committee which are acting and the Alliance which is to meet do not represent the Church of India, but certain Presbyterian Churches. The United Church of India, when it comes, will be formed by the people of India, not by a number of Foreigners, owning the Presbyterian Form of Government and Worship, who are trying to get together on the field in order to greater efficiency. This United Church will have in its Form of Government and Worship, some elements from Presbyterianism, some from Church of England, some from Methodism et al. Until that time Union of the different Branches of the same Church and Federation of all the Churches in the great common activities of life and work is an ideal of sufficient glory to afford us the necessary present stimulus. Until then Presbyterians will do well to keep their name and their order, too—but that is another matter.

ARTHUR H. EWING.

Allahabad, }
Oct, 12th 1901. }

—o—

"THE UNITED CHURCH OF INDIA,"

Editor, *Indian Standard*.

Dear Mr. Editor,—Your brief report of the recommendations of the Committees on Basis of Union in the *Standard* of 1st inst. has brought profound joy to us of South India, especially to us of The Reformed Church, as the way is now open for us too to become part and parcel of "The United Church of India," a consummation for which we have been long and earnestly hoping and waiting.

So long ago as June 1886 the General Synod of The Reformed Church in America passed the following resolution:—"Resolved That the Classis of Arcot be permitted and advised to initiate such measures as shall bind together the Churches of the Presbyterian Polity in India, and that this Synod will endorse the union of the Classis of Arcot with such a "Union Church of Christ in India," composed of those holding the Reformed Faith and Presbyterian Polity." The General Synod farther commissioned the writer of this, on his way back to India at that time, to meet the leading men in the different branches of the Presbyterian Family in Great Britain, and, in its name, affectionately urge them to take similar action. This he did, and was right heartily received. But as we all know the matter hung fire, in India, at that time.

After weary waiting for years, and the way seeming to us to be open only in South India, at that time, measures were taken to consummate such a union, in forming "The United Church of South India," with the confident hope that the day would come when the word "South" could be dropped out, and have "The United Church of India," composed of all those, in all India who hold the Reformed Faith with the Presbyterian System, and of others too, who hold the same faith, with a difference in polity which, for the sake of added strength

vitality; and the ablest missionaries say sorrowfully that white supervision is still needed and that if they all retired the work might even now be undone, as it was in Japan. Where 3,000 preaching friars are required, most or all of them Asiatics, living among the people, thinking like them as regards all but creed, sympathizing with them even in their superstitions, we have 700 excellent but foreign schoolmasters or pastors or ruling elders. What is wanted in India for the work of proselytizing is not a Free Church College, an improved Edinburgh High School, teaching thousands of Brahmins English, but an El Azhar for training native missionaries through their own tongue, and in their own ways of thought exclusively—a college which should produce not baboos competent to answer examination papers from Cambridge, but Christian fanatics learned in the Christianized learning of Asia, and ready to wander forth to preach, and teach, and argue and above all to command as the missionaries of Islam do,.....It is the very test of Christianity that it can adopt itself to all civilizations and improve all, and the true native Churches of India will no more be like the Reformed churches of Europe than the churches of Yorkshire are like the churches of Asia Minor. Strange beliefs, strange organizations, many of them spiritual despotisms of a lofty type, like that of Keshub Chunder Sen, the most original of all modern Indians, wild aberrations from the truth, it may be even monstrous heresies, will appear among them, but there will be life, conflict, energy, and the faith will spread, not as it does now like a fire in a middle-class stove, but like a fire in the forest. There is far too much fear of imperfect Christianity in the whole missionary organization. Christianity is always imperfect in its beginnings. The majority of Christians in Constantine's time would have seemed to modern missionaries mere worldlings; the converted Saxons were for centuries violent brutes. And the mass of Christians throughout the world are even now no better than indifferents. None the less is it true that the race which embraces Christianity, even nominally, rises with a bound out of its former position, and contains in itself thence forward the seed of a nobler and more lasting life..... Mahomedan proselytism succeeds in India because it leaves its converts Asiatics still; Christian proselytism fails in India because it strives to make of its converts English middle-class men. That is the truth in a nutshell, whether we choose to accept it or not." D. R.

the little ceremony of cutting the first sod took place on 25th February, 1901; and no time was lost in raising subscriptions and building the church: The Rev. R. Dewar worked indefatigably, and his efforts were nobly seconded by many. The aim kept in view was to open the church free of all debt, and this aim was attained. The total cost of the church and its furnishings was about Rs. 15,000. The total amount of contributions received was about Rs. 17,000. About Rs. 2,000 is available to be put on Deposit Receipt as a Repairs and Emergencies Fund.

More than half of the Rs. 17,000 subscribed came from the Mills and Steamers Community. Howrah residents did well. Many friends in Calcutta assisted. Some well-wishers in the Home Land sent their quota.

At the Dedication Service on Sunday, 8th September, the church was crowded by a deeply interested audience, about 300 persons being present. Although most of these had already contributed to the Building Fund, a collection of Rs. 500 was taken.

The Rev. R. Dewar together with the Rev. T. H. Barnett of Howrah Baptist Church conducted the first part of the service. The Rev. J. Cameron, officiating Senior Chaplain of the Church of Scotland, Calcutta, offered the Dedicatory Prayer; The Rev. David Roid of Wellesly Square United Free Church, Calcutta, preached the sermon from Ps. xxix; 9 ("In His temple everything saith, Glory") and I Cor. iii; 16 ("Know ye not that ye are the temple of God?")

One notable feature in connection with this Howrah Church, is that in the arrangements for its management the United Free Church and the Church of Scotland are very cordially co-operating.

The Deacon's Court of Wellesly Square Church and the Kirk Session of St. Andrew's Church have each nominated three of their number to act along with the Mills and Steamers minister and from Howrah worshippers as Trustees and Managing Committee for the new Church.

A day or two after the church was opened, the Rev. R. Dewar left for Scotland on a well-earned furlough. His place in the Mills and Steamers work is to be filled for seven months by the Rev. J. Nelson, who has recently been with Presbyterian regiments at Lucknow and Calcutta.

D R.

DR. WARNECK AND MR. TOWNSEND ON

MISSIONARY PROBLEMS.

In the *Missionary Record* of the United Free Church of Scotland appears an article from the pen of the eminent Halle Professor on the prospects of mission churches becoming independent and self-supporting and self-propagating. The goal he thinks is far off. The independence attained by some Mission Churches, e. g. in Hawaii and Malagascar, is only apparent and little better than a caricature.

Incidentally Dr. Warneck's article touches on some points of special interest to Presbyterians in India at the present time. "The universal congregation which Jesus had in view when he spoke of the building of the *ecclesia*, is to-day connected with a whole series of congre-

and always acting through the ~~desire of~~ ^{desire of} developing the desire of imitation. There is the curse of the whole system, whether of missionary work or of education in India.

His converts or their children or the thousands of pagan lads he teaches become in exact proportion to his success a hybrid caste, not quite European, not quite Indian, with the originality killed out of them, with self-reliance weakened, with all mental aspirations wrenched violently in a direction which is not their own.

After 80 years of effort no great native missionary has arisen, no great Indian Church has developed itself on lines of its own and with unmistakable self-dependent

this statement of the results of the Union in Japan which was consummated fourteen years ago, is of great value.
—J.C.R. EWING,

At the regular annual meeting of the Council of Missions (Presbyterian and Reformed) co-operating with The Church of Christ in Japan, which was held in Karnizawa, August eighth to twelfth 1901, the Rev. J.C.R. Ewing, D.D., President of Forman Christian College, Lahore, India, was present and asked the following questions:—

1. Has the union of churches in Japan resulted in increased interest on the part of the home churches in the work in this country?

2. Has the union stimulated the native church to greater effort in the way of making the Gospel known to the Japanese people?

The Council's reply was as follows:—

1. When the union was formed in 1877 it was composed of one or two small independent native organizations and of the three groups of churches and missionaries connected respectively with the American Presbyterian Church (North), the Reformed (Dutch) Church in America and the United Presbyterian Church of Scotland.

At first there was considerable opposition to the movement in some quarters at home, but the apprehensions concerning it and the prejudice in favour of preserving denominational distinctions have long since given way to a feeling of satisfaction that the union exists.

The Reformed (German) Church in the United States and the American Presbyterian Church (South) first sent missionaries to Japan in 1883 and 1885. These brethren were welcomed into the union at once on their arrival and assigned to particular sections of the country in the north and south. Still later in 1889 the Cumberland Presbyterians, and in 1892 the ladies of the Woman's Missionary Union, both of which missions had already been long in Japan, accepted the invitation to enter the council, doing so with the consent of the churches and individuals supporting them.

The fact that interest in this united work on the part of the home churches has been consistently maintained is indicated by the absence of adverse criticism, and by the financial support given it from year to year, the work as a whole appealing to each of the several churches very much as if it were entirely its own.

During the past year the Foreign Mission Board of the Scotch Church has withdrawn its small force; but this was in order to the concentration of its efforts upon other mission fields.

2. The evangelistic activities of the Church of Christ in Japan, by which name the united native organization is known, have been greatly stimulated as a result of the union, both through the realization that the church, being one, has responsibilities extending throughout the Empire, and also by reason of the co-ordination of the various agencies employed. Prominent amongst these is the Home Mission Board which is maintained almost wholly by contributions from Japanese sources.

The feeling of solidarity produced by the union has unquestionably been one of comfort and strength to the Christians.

The Indian Standard, Oct. 17, 1901.
SUCCESS OF UNION IN JAPAN.

It was my privilege to attend the Annual Meeting of the Foreign Missionaries who labour in connexion with "The Church of Christ in Japan." In response to certain questions the following paper was unanimously adopted by the Council. The paper was prepared by a representative Committee consisting of Rev. E. Rothsay Miller of the Dutch Reformed Church, Rev. W. B. Price of the Southern Pres. Ch. and Rev. T. Ch. MacNair of the Northern Pres. Ch.

As much thought is now being given to the questions of a similar Union of Presbyterian bodies in India,

CORRESPONDENCE.

The Editor *Indian Standard*.

Dear Sir,—With many other Presbyterian Missionaries, I expect, I have been waiting to see the proposed basis of union for the new "Indian Church." Unfortunately the minutes of the late meeting at Dehra Dun are not in a very intelligible form for one who has not at hand the South India Scheme of Church Union. But article 14, on page 7, of your last issue gives some clue to what is proposed. The new General Assembly is apparently to have the fullest administrative and legislative powers—still it is not clear whether any, or if so, what, questions in connexion with the United Church of India are to be reserved for Home Boards or Churches, or what arrangements are to be made that the various interests of these bodies shall not clash, and in case they do which of the bodies shall be the final court of appeal. This may be provided for in some of the other rules, but apparently the language of article 14 covers every case that can arise, as not only has it "the general care of all the work and interests" of the new Church and the "maintaining of order" but it has also complete control over Synods, and therefore over Presbyteries and all members of Presbyteries. The one and only exception to this is, that missionaries have conceded to them for the time the right of being subject to the jurisdiction of their Home Church alone. The claim thus made for the New Assembly is a big one, and can only, as it seems to me, be carried out in its entirety on one condition, *viz.* that it shall also have full control of all funds sent from England and America for Mission work in India. If this is what is meant, curious results might follow. Some of us may think it would be well to have more evangelistic and less educational work in our Presbyterian Missions, and shall a change majority in the Assembly pass a vote to that effect, and proceed to close, say, the Christian College, Madras, and direct Dr. Millar to confine his efforts to bazaar preaching! The "general care of all the work" would clearly legitimize such action. But perhaps all mission work, as contra-distinguished from Church work, is to be kept outside the purview of the new Assembly, if so, article 14 will need considerable recasting. Take another case and a not unlikely one, There is an Indian Evangelist who is also an ordained elder of a church, and the missionaries under whom he has been working, for reasons that seem good to them, degrade or dismiss him. He carries his appeal to the highest court, the Assembly, as he is entitled to do, and that body restores him to his original position against the unanimous voice and vote of those who know his work and conduct thoroughly. Of what value will the restoration be? Will the missionaries be compelled to re-employ and reinstate him? And if they refuse, as they will, what then? The General Assembly's power to "maintain order" throughout the church will prove only a fiction, if it cannot enforce its own decisions. But the above is an extreme case I will be told. It may be, but it is just for the exceptional case you have to provide.

I think it is pretty clear, Mr. Editor, that till we have self-supporting missions and a self-supporting native Church we cannot hope for a union with such extensive

powers as are claimed for the new General Assembly, that is, if I have not completely misunderstood article 14,, and if I have, I shall be very glad to be set right. In connexion with the approaching meeting at Allahabad it would be interesting to know (1) how many Indian Presbyteries there are that are in no sense under the jurisdiction of foreign Churches; (2) how many absolutely self-supporting native Presbyterian Churches, and (3) how many partially supporting churches there are which have ordained native Pastors. This information may be available, but if not, we naturally look to the *Standard* to secure and supply it.

All Presbyterian missionaries seem to be pretty well agreed as to the principle of Union, but transforming this principle into a practical working organization will require care and caution. It is just a little difficult to see how all the recommendations that have been made are to be carried out. In your issue of the 1st October, you advise that the United Church, while holding a faith substantially in harmony with the Westminster Confession of Faith, must not overlook or "disparage" the Heidelberg and Dort Symbols. In your last issue you approve of adopting a Symbol of an "irenic" character that will leave the door open for brethren "of other cults", and when Arminians join us, what shall be done with the famous "five points"? Hide them behind the open door, blunt the points, or what? Your proposed Confession of Faith does not, I notice, leave the door open to either our Methodist or Baptist friends.

You object, Mr. Editor, strongly to the "lente" of the proverb, and think the "festina" should have its turn. By all means, but the *festina* too can be easily overdone, and it is decidedly dangerous to rush down a steep place.

It is to be hoped that Allahabad, the city on the Sangam, will witness such a Sangam of spiritual streams as will contribute, under God's blessing, to the spiritual enrichment of this great country.

I am etc.

Borsad,
23 Oct., 1901.

J. SHILLIDY.

To the Editor, *Indian Standard*,

Your contributor "D. R." in his communication which appeared in your issue of 17th October quotes a passage from Meridith Townsend's Book "*Asia and Europe*" contrasting the progress of Islam in India with that of Christianity. Here is another extract from the same book which will modify considerably the impression produced by the passage quoted by "D. R."

"With their path thus cleared, with their great numbers and with their persistent zeal, the missionaries of Islam ought long ere this to have converted the whole population of India to their faith; and it is a little difficult to account for the slowness of their progress. The best explanation probably is to be found in the dogged resistance of the priesthood, whose hold over the people is riveted by the superiority of their blood and of their natural intelligence, the Brahmin boy, for example, beating every other boy in every college in the country; in the conservatism of the masses which rejects innovation as impiety; and in the saturation of the Hindoo mind with the pantheistic idea, which is

CHILDREN'S HOUR.

THE STORY OF A THIEF.

"Do you know Jesus"? was a question which to unaccustomed ears may seem abrupt and irreverent.

"And who is he?"

The reply, expressing as much defiance as ignorance, was uttered by a fierce-looking woman on the stairs of a dirty tenement house at 17 "Cherry Hill," New York City, twenty-seven years ago.

The questioner was Mr. Little, a visitor from an uptown church. The woman had placed herself in his way and disputed his passage.

In a room near by lay a drunkard just awaking from his sodden sleep. Through the partly open door he heard the stranger's voice, and gathering himself up from the floor, came out to see who it was. The apparition of the unshaven "rough" in his red shirt and high-legged boots was so threatening that Mr. Little retreated downstairs; but the man followed him.

"Say," he called, hoarsely, "what name was it you asked that woman about?"

Mr. Little believed he meant to make trouble, and his surprise may be imagined when the fellow added:

"I used to love that name, years ago—when I was in prison—but I lost him. I wish I knew where I could find him."

It was a fact that this drunkard was one of the convicts who had been influenced by the preaching of Orville Gardner, the converted prize fighter, twelve years before, in one of the State prisons. His reformed life and docile behavior had shortened his sentence, and Governor Dix, before his term had expired, pardoned him.

With no offered opening to encourage the "jailbird" in honest living, his relapse into his old ways was almost inevitable. If he had friends of the truer sort, they lost sight of him.

Mr. Little at once returned to the man and took him to a room in New Bowery, listened to his story, treated him as a brother, and saw him sign the pledge.

The next time he met the ex-convict—three nights afterwards—the man was in liquor, and making his way to the river in company with a Water Street thief. The missionary begged him to turn back and go to his home with him, but he pleaded that he "couldn't starve."

"I'll pawn the coat I have on," said Mr. Little, "before I'll see you steal."

The poor fellow looked at his friend. "If you are that kind of a friend I'll die before I'll steal," he said.

"Seek first the kingdom of God—and all the rest will be given to you," Jerry, that's Bible."

"I'll take it," said Jerry; and regardless of his profane companion's abuse, he left him and walked off with the missionary.

Not only once, but five times after this the "reformed" ex-convict fell—and began again, for Mr. Little would not leave him. He followed him with his friendly help, and the summoned aid of his Christian allies, until he saw him safely on his feet, and standing out boldly as a professed follower of Christ.

Jerry Macauley did not fall again. The mission founded by him at 315 Water Street, New York, and

which bears his name, celebrated its twenty-fifth anniversary in Carnegie Hall last year.

It is a health spot in the purlieus of sin. It has brought life and blessing to hundreds of darkened and debased souls who else would have known no God and no divine teacher.

Against the evil he once did, a grateful community will set the gracious later influence of the sometime thief and outcast, Jerry Macauley.

INHABITANTS IN THE RUINS.

Prof. Max Muller was greatly amused by a young lady from America to whom he was exhibiting the old world attractions of Oxford. She stopped, entranced, to gaze at Magdalen college, until an undergraduate suddenly appeared at a window, when she "started like a guilty thing," exclaiming: "Oh, my! Are these ruins inhabited?"

IN THE CARE OF THE QUEEN.

The organ of the "Girls' Friendly Society" in London gives an instance of the zeal and fidelity with which Queen Victoria fulfilled a duty once undertaken.

This society is probably the largest organization of women in the world. It originated in England, but now extends to this country, to the continent and to all of the British colonies. Its object, as is pretty generally known, is to draw women of every rank closer together by mutual help and acts of Christian kindness. The members, who are so fortunate as to have education or money, support and teach schools for their poorer sisters. Cooking, sewing and the management of a home and children are taught in these schools.

Each associate is given charge of one of the poorer members; she watches over her, finds work for her if necessary, visits her, writes to her when absent, stands ready so long as they both live to help her. They are, in a word, friends and sisters—daughters of one Heavenly Father.

The list of English associates includes most of the royal and noble women of the kingdom, and was headed by the queen. With many of these the duty ends by lending their names and paying their annual dues, but the queen was as zealous a member as the poorest girl in her dominions. She took a poor young woman as her especial charge, and faithfully gave her counsel and personal help.

After the girl was grown she emigrated to this country, but her royal friend did not loose her hold upon her, although her hands were full of the cares of a great empire. Twice each year this poor girl received a letter written by the queen herself, not dictated to a secretary. The last came but a short time before death claimed the foremost woman in the world.

Foremost and beloved by all nations, not because of her power or resplendent rank, but because that with them she never ceased to be a true, womanly woman.

An examination for pupil teachers was recently held in Natal. Among the questions set in the general information paper was "What is meant by 'printer's devil'?" One young lady, who had evidently been reading the recent correspondence in the papers, replied that it meant the censor! She certainly ought to have received full marks for her answer.

Dec 13th
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PRESBYTERIAN ALLIANCE.



THE seventh Conference of the Presbyterian Alliance began its sittings in the Jumna Mission Church on Wednesday afternoon, the Rev. Dr. K. C. Chatterjee of the A. P. Mission, Hoshiarpur, Con- vener, presiding. The Rev. J. A. Graham of the Church of Scotland Mission, Kalimpong, was present as Clerk of the Alliance. There was an attendance of nearly 50 missionaries and chaplains, representing 9 different churches. Among others may be mentioned The Rev. Dr. Youngson, Sialkote, Dr. K. S. Macdonald, Calcutta; Dr. Wherry, Ludhiana; Dr. J. J. Lucas, Allahabad; Dr. Fraser Campbell, Rut- lam; Dr. J. H. Wyckoff, Arcot; Dr. R. Stewart, Jhelum; J. Gray, Ajmere; Dr. Taylor, Ahmedabad; Dr. Scott, Rookce; and Dr. Morrison, Calcutta. The following churches were represented:—the Church of Scotland, U. F. Church of Scotland, Irish Presby- terian Church, American Presbyterian Church, Uni- ted Church of South India, U. P. Church of North America, Canadian Presbyterian Church, Reformed Presbyterian Church, and the Welsh Presbyterian Church. Only two of the churches in the Alliance were not represented, the Presbyterian Church of England and the original Secession Church. After devotional exercises Dr. Chatterji referred to the immense importance of the business of the Confer- ence. For years the churches both at Home and abroad had been greatly exercised on the two questions as to, whether the responsibility of Gov- ernment could be laid upon the Indian church and whether a Union could be effected between the churches in India holding the same form of Gov- ernment.

Prayer on behalf of the objects of the Alliance having been offered the meeting adjourned for to- morrow.

The afternoon sitting was begun by an address of welcome to the delegates and visitors by the Rev. Dr. J. J. Lucas, who expressed the pleasure it gave to the Presbyterian community in Allahabad to have the Alliance sitting in the station, and the hope that the discussions would result in the accomplishment of the Union of the churches. The Rev. Dr. Chatterji responded on behalf of the delegates and visitors. The Rev. J. Gray of Ajmere was appointed Chairman of the Alliance, and the Rev. Dr. Taylor, Vice- Chairman. The Rev. John Cameron, chaplain, Dinapore, was appointed clerk of the meetings. Dr. Fraser Campbell presented the report of the Committee appointed to prepare a synopsis of doctrine in which it was recommended that "the Alliance accept as its synopsis the Confession of Faith of the South India Synod with certain modifications." This synopsis had been printed and circulated to clerks of Presbyteries and to members of the Committee for completing the basis of Union, and had again been considered along with the replies received at the Committee meetings on the 9th and 10th instant, and certain modifications had been made. The modifications were to a great extent merely verbal, and did not mark disagreement in doctrine from the South Indian Synod.

The Revd. Dr. Chatterjee presented the report of the Committee for completing the basis of Union which stated that the Committee recommended the acceptance by the Alliance as the Confession of the church to be formed the synopsis of doctrine as finally amended by the Committee, and that the canon and Constitution of the South India Synod as revised and amended be accepted as the canons and constitution of the new church. The subject of the name of the United Church then came before the meeting. The Committee's re- commendation was that the name should be "The Church of Christ in India, Presbyterian."

The Revs. Drs. Wherry and Youngson spoke in favour of the adoption of the name, and Revd. Grahame Bailey gave partial support.

The Conference then adjourned.

Under an order of the Hon. the Chief Justice

INDIAN PRESBYTERIAN ALLIANCE.

The sittings of the Alliance were resumed in the Juma Mission Church on Thursday morning at 7.30 a.m., the Rev. Mr. Gray presiding. After devotional exercises in which several members took part the meeting proceeded to discuss the question of the name for the United Church. Dr. Wyckoff said that the Church in Southern India would find it difficult to enter into a union if the word Presbyterian were included on account of the strong objections on the part of certain Home Churches. Dr. K. S. Macdonald moved an amendment that the name be the "United Church in India." He strongly approved of the Presbyterian doctrine and polity, but advised that the name Presbyterian should be left out. It was not found in the Scots Churches. Several other Churches, with the Presbyterian polity had not the name. Though he believed that Presbyterianism or something like it would be the polity of the great United Church for which they prayed, yet it was not essential. They did not wish to offend other Churches, nor appear to exclude them from the United Church. They looked forward to them uniting with them. The spirit of union was in the air. He believed that the name Presbyterian would be a barrier to union. There was a grand prospect of a large union at no distant date. Wesleyans and Congregationalists were conforming in great measure to the Presbyterian polity, but he did not think they would care to adopt the name. He pressed for the acceptance of the name now proposed.

The Rev. Henry Forman seconded. He would strongly advise that "Presbyterian" be omitted from the name on account of its narrowness, and as not being acceptable to all who would like to join.

The Rev. R. Kilgour, Church of Scotland, Darjeeling, said he did not wish to appear critical of the labours of the Committee or to depreciate other names that had been or might be proposed, but he felt that both the names suggested were liable to misinterpretation. The Church needed a name that would not require explanation. He thought that "The Church of Christ in India, Presbyterian" would be counted by some to be presumptuous, as if excluding other Churches. Besides it could not be overlooked that in the Home lands there were small bodies of Christians who used practically the same title and only brought contempt upon themselves for their selfish righteousness. One feature of Presbyterianism had always been that it never unchurched others. The name proposed by the Committee would be offensive to the Anglican Church on the one side and to Baptist, Congregationalists and Wesleyans on the other side. In the Indian Methodist Times the other day a letter appeared pleading that the Alliance should not give offence to other Churches by using the proposed name. Again he objected to the use of the name "United Church." They did not wish to remind the world through all time of a past when they were divided. It would make them appear to be only a gathering up of little fragments. He proposed that the name be "The Presbyterian Church of India." They could not get out of "Presbyterian." The use of it was the only way to avoid giving offence and yet clearly define that part of the Church to which they belonged.

Dr. J. J. Lucas, Allahabad, seconded Mr. Kilgour's amendment. He did it, he said, with hesitation as there was much to be said in favour of all the names that had been proposed, but he believed that this name would conduce to unity and prepare the way for a larger union. The time might come when there would be a United Church of India and then the name Presbyterian could be dropped. The Committee's name would be difficult of translation into any of the vernaculars, e.g. in Urdu it would take nine words to express it. He had recently had a conversation with an Anglican clergyman about the matter, and he had pleaded with him to use his influence for the rejection of the two names proposed. He saw much in favour of including the word "Presbyterian" in the name. They had a certain kind of polity and doctrine, and that one word expressed it. He had no desire to offend other Churches, but it was desirable to keep in touch with the Churches of a similar polity and doctrine. There would be no need to translate our position to them.

Dr. Morrison of Calcutta supported the name, the United Church in India. He thought it desirable from many stand-points. Dr. Macdonald had well expressed their hopes for the future and he believed that this name would have a great drawing power. If other Churches were to join there would be no need to make any change in the name, for it corresponded with their glorious vision.

He agreed with those who thought the name "The Church of Christ in India, Presbyterian" would only provoke resentment. It had been said that "Presbyterian" defined a doctrine; but he reminded the brethren that in England Presbyterian was to many minds, though wrongly, identical with Unitarian. Altogether he believed that the name he supported was the best for the present situation.

Dr. Chatterji wished to remind the meeting that the average Indian Christian knew nothing of denominational distinctions. He belonged to Christ's Church and there was no other to him. At the time of the last census he had great difficulty in getting his people to understand that they should enter themselves as Presbyterians, and all throughout the country he believed the same was the case. Therefore he strongly supported the name put forward by the Committee as being the best suited for the Indian community.

The Rev. J. A. Graham, Kalmipong, proposed that the name be "The Church of India, Presbyterian." It was a short name, euphonious and not arrogant. It would be easy for the South Indian Church to accept it. "Presbyterian" was kept in the background and could be dropped. It was easy of translation. It preserved no evidence of previous division.

The Rev. Dr. A. H. Ewing seconded. Dr. Fraser Campbell said that though personally he preferred the inclusion of the word Presbyterian he would gladly omit it rather than offend the prejudice of the South India Church. He defended the use of the term "Church of Christ" on the ground that the Arya Somaj and Brahm Somaj also speak of their gatherings as "Churches" and therefore the name is not distinctively Christian. As regards the inclusion of the word "Presbyterian" he strongly favoured it, because the census makes a distinction between denominations and it would enable the members of that Church to be recognized from others with whom they have no desire to be slumped. A vote was then taken between the different names, and the Committee's proposal that the name

should be "The Church of Christ in India, Presbyterian," was carried by a majority. A dissent signed by the majority of the delegates of the Church of Scotland present and a few others was lodged by the Rev. R. Kilgour. The Conference proceeded to discuss the synopsis of the Confession of Faith. Dr. Chatterji proposed that the synopsis which has been laid before the committee be received and gone over in detail. The Rev. Robert Morrison moved an amendment that it was inexpedient to impose a new creed upon the United Church. He said there was no necessity seeing that other creeds already exist. The imposition of a new creed might create a new sect instead of hindering the Churches into one. Besides it was not right to legislate for the Church of India. That Church would be competent when the time came to formulate its own creed.

Dr. Ewing said that this was not the time for tampering with old standards. Missionaries represent an attitude of mind which was opposed to confessional statement. But though the pendulum had swung that way in the West it was dangerous to suppose that the Church in the East could afford to do without a confession in full detail.

Dr. Youngson drew attention to the fact that the synopsis was practically that prepared by the Scottish Churches for use in the mission field twenty years ago and that it had been acted upon by at least one of the Churches in India. Dr. Wherry deplored any delay in the preparation of a creed. The confession of faith at present available were not the confession of the Indian Church. Only two translations of it in the vernacular were in existence so far as he knew, one in Gujerati and the other in Urdu.

They had nothing satisfactory to put before their preachers and ask them to stand by it and preach it. A long creed was not necessary. The synopsis was one that was easily understood.

Dr. Macdonald said that as an Alliance we do not accept the creeds we only recommend them. We cannot ask the native Church to accept them all. But we cannot take up the position of the Bible Society and say simply that we hold the doctrines of the Bible, we must define them, we must say "These are our principles and we want you to accept them." On a vote it was decided by a majority to receive the synopsis.

The third day's session of the Alliance began on Friday morning in the Juma Mission Church, the Rev. J. Gray, Convener, presiding.

The business before the meeting was the continued consideration of the Confession of Faith of the South India Church as amended by the Alliance Committee, for the preparation of a synopsis of doctrine.

A noticeable feature in the reports of Presbyteries and Conferences on their consideration of the synopsis was the very general desire for brevity in the Confession that might be prepared for the United Church.

The U. F. Church Presbyteries of Calcutta and Western India recommended a simple statement of the Cardinal Doctrines of the Christian Faith.

The U. F. Church Presbytery of Nagpur and the Canadian Presbytery recommended the South Indian Confession with certain modifications, and the Welsh Calvinistic Methodist Mission Conference expressed themselves satisfied with it. Only the American Presbytery of Allahabad proposed the acceptance of the Westminster Confession.

Seven of the twelve articles as amended had been considered at the afternoon Session on Thursday. These dealt with the Holy Scriptures, the nature of the Deity, the Trinity, the creation, the unity of mankind, the origin of evil, and the incarnation of Christ. The remaining five articles were taken up serially. The eighth dealt with the work of the spirit. The ninth article treated of the sole question of election, and called forth very protracted discussion.

Ultimately it was agreed by a majority to accept a form of the article which by the use of Scriptural terms would be a suitable expression of and emphasize the doctrine; and yet might be counted inoffensive by those with Armenian tendencies.

The other articles considered dealt with the Sacraments, the duty of believers, the resurrection and final judgments. The afternoon session began with a consideration of the preamble to the Confession of Faith, and afterwards the formula of subscription to the Confession of Faith. The form recommended by the Committee was "I sincerely receive and adopt the Confession of Faith of this Church as presenting the system of doctrine taught in the Holy Scripture, and I declare this confession to be the confession of my faith."

Dr. Lucas proposed that the subscription be "I sincerely receive and adopt the Confession of Faith of this Church as founded on and in accord with the Word of God."

After a protracted discussion Dr. Lucas's proposal was carried by a large majority.

UNPUNCTUALITY OF INDIAN TRAINS.

TO THE EDITOR.

SIR, With reference to your remarks in your issue of December 8th regarding the inexcusable unpunctuality of Indian passenger trains and the unnecessary detention at side stations I am quite at one with you. This is my latest experience. On the 30th November last I travelled from Aligarh to Hathras by the train leaving the former station at 23.35, due to arrive at the latter station at 0.19. On arrival at Pali, which by an ordinary passenger train is twenty minutes run from Hathras, we were detained over forty minutes, to allow the down mail to pass, the result being that we arrived at Hathras at 1 a.m. instead of 0.19. If our train had been allowed to proceed we should have arrived at Hathras in ample time to have allowed a clear line for the mail.

EGNIR.

The case in which Lieutenant Smith, of the Gloucesters, stationed at the Raguna Beer Camp, C you, prosecuted J. G. Perera for insulting him in vile language, has resulted in the accused being fined Rs. 100.

Tax from the protectorate of Annam, says French Colonial paper, is coming into favour of Paris, where it is preferred to the Indian article. Planters in Annam rejoice and hope in time to the Paris market, their tea enjoying a Custom drawback, being of French Colonial origin.

The official Gazette of the Cochin State gives notice that the documents bearing the Rajah's manual, such as emanation of legislative enactments, sanction of expenditure, leases of State lands which have heretofore been written on palm will henceforth be written on hand-made paper.

the a tranquil interest, not without some novelty in the East, in a city that has no history, but that of peace, that has been the scene of no pageants, he witnessed no horrors, and has experienced no disasters. This peaceful distinction is yours. The kindly terms of the address that has just been read leads me to think that my desire to visit so attractive a place is one with which its inhabitants are themselves in sympathy and that Lady Curzon and I are likely to find a fitting climax to a singularly enjoyable, though not unlabourious tour in our two days' halt in your midst.

"Gentlemen, you have very naturally profited by the occasion to inform me of your chief wants and desires. First among these you have placed improvement in your communications by land and sea. When you get a railway to Pegu and Rangoon ports which are at present land-locked will be opened to the outside world, and should produce an expansion both in your population and your trade. I entirely agree with you that roads are a great desideratum in Tenasserim. Round Moulmein I believe that they are good; but I have no doubt that more are wanted in the outlying parts, although I understand that owing to the physical conformation of the country they cannot, in many cases, be cheaply constructed. I am glad to learn that the Local Government, which is responsible for this department of administration, has already under construction 2½ lakhs worth of roads, while estimates have been prepared for a further outlay of 1½ lakhs. I next turn to the subject of your maritime approaches and will utilise the occasion to answer both a paragraph in your address and a memorial that has reached me from the leading merchants of Moulmein relating to the same topic. You are quite right in laying extreme stress upon the importance to yourselves of maintaining a clear, deep and open channel. The continuous silting up of the river cannot fail to be attended by risks and delays that are disconcerting and might ultimately be disastrous to the maritime traffic upon which you depend. If steamers of suitable draughts cannot get up and down the river or are liable to frequent detentions, trade will tend to desert the port, and the entire life of the place, which is the second seaport in Burma, and I believe the sixth in India, will be prejudicially affected. I quite agree therefore that something must be done. The question is, what? Not being an engineer myself I regard with profound respect the scientific attainments of that body of men; but I observe that like doctors and theologians they are rather apt to disagree with each other. It is with no surprise, therefore, that I have studied the recent history of the Moulmein river approach question. First your local engineers advised a particular scheme, then a distinguished engineer from Calcutta said that it would not do at all and recommended something entirely different and much more expensive, then our Government of India engineers overhauled the plans of the Calcutta engineer and advocated something else. This is the present condition of affairs. My impression is that training works might do something, while their cost would probably be within the competence of the Port Trust. If however any considerable or permanent result is to be effected I doubt its being secured without the purchase and continuous use of a dredger. This is an expensive business, for it involves a heavy initial outlay, as well as a steady recurring charge. We shall want more information from the Local Government as to the capacity of the Port Trust to meet the whole or a portion of any such outlay and as to their own willingness to come to your assistance. If further expert opinion is required, as I think may very likely be the case, we might be able to help you by securing the service of some high authority. As you know very well there is no more complex or difficult problem in civil engineering than the manipulation of river channels, and for every successful experiment one may reckon half a dozen failures. The matter, however, will not be left to drift, and I shall certainly try my best to secure that something practical is done. I observe in your address a cautious allusion to the new water scheme of Moulmein. I propose, gentlemen, to emulate your caution. I have not the slightest intention of being tempted into a pronouncement upon the vexed question of artesian wells against river-supply, or river supply against reservoir storage. It is quite sufficient for me to know that after discussing the matter for seven years with the Local Government, the citizens of Moulmein signified their preference for a particular scheme, which is now in course of being carried out. If they did not understand their business, which I think extremely unlikely, it is certainly not for me to pretend to the smallest knowledge or wisdom on the matter. I prefer to think, as it seems to me that I reasonably may, that the Local Government and yourselves arrived at a sound decision and I join with you in wishing a speedy and lasting success to the venture upon which you have embarked. As regards the loan which was contracted by the Municipality in order to carry out the requisite means, the burden seems to me to be fairly divided between the present and the future, and that which will come after.

"Gentlemen, I wish that I could see more of Tenasserim than is possible from a necessarily hurried visit to its capital city. I should have liked to get down to Tavoy and Mergui, for I think that the outlying limbs of the Empire sometimes fare not too well when compared with the centre and heart; but time does not permit of my going everywhere, and on this, as on many other occasions, the will must be taken for the deed.

"In conclusion, gentlemen, I doubt not that in the course of the next two days Lady Curzon and I will have many opportunities of confirming the pleasant impression that has already been produced upon our arrival at Moulmein, and that you will furnish us with renewed occasions of thanking you for the warmness and hospitality of your welcome. I must also not fail to acknowledge the singular beauty of the basket, a specimen, as I understand, of your local silver-ware, in which you have placed the address, as well as the taste and skill displayed in the illumination of the Address itself, and on Lady Curzon's behalf, I must add a further word of thanks for the album of photographs which will be to both of us a pleasant reminder of our visit."

THE BENGAL-PUNJAB RIFLE ASSOCIATION.

MEERUT, 13TH DECEMBER.

Since the conclusion of the championship matches yesterday team matches have been the order of the day. The More-Molyneux was fired yesterday afternoon, resulting in an easy win for a Sergeant of the Rifle Brigade. The Commander-in-Chief's Cups were competed for this morning and the Extended Order Competition this afternoon. During the former the changing wind upset all calculations. The Bombay-Baoda Volunteers had a good start at 200 yards, while on commencing at 1,000 the Somersets had the advantage, but the East Surreys who had not been considered in the running walked home at the long range. Up to the present the results show the Warwicks first with a total of 522 made at the Bangalore meeting, but the match has still to be fired in Burma. The East Surreys win the Meerut Cup with a score of 500. The prize for the highest individual score in this contest at Meerut was won by Sergeant Palmer, of the Somerset Light Infantry. The Native Army Cups fall to the 4th Madras Pioneers, unless beaten by a team from Mandalay, and the 6th Madras Infantry, with 500 and 479 respectively, Drummer Roberts of the latter, with 95, takes the prize for the highest individual score. The 4th Madras Pioneers also fired at Bangalore. In the Extended Order Competition the Queen's have taken the first prize for the second time, the N. W. Railway Volunteers being runners up. The Native Army Match was won by the Guides Infantry. The Adjutant-General watched the shooting for the Commander-in-Chief's Cups this morning, and was also present during the Extended Order Competition.

BRITISH ARMY.

MATCH 16.—The Championship.—H. E. the Viceroy's Prizes.—B. P. R. A. Championship, with Champion Badges and Rs 500 awarded to the highest aggregate score in the Championship matches irrespective of class.

Lee-Sergt J D Smith, 2nd B B and C I R V ... 307

MATCH 16.—Class A, open to Officers. 1st prize, silver medal and Rs. 200; 2nd, bronze medal and Rs. 100; nine prizes, value Rs. 300.

- 1 Capt W Davidson, 2nd B B and C I R V ... 301
- 2 Lieut J M V Stewart, K O S B's ... 296
- 3 Lieut W A Blake, Wilts Regt ... 290
- 4 Capt A B Ennis, Hants Regt ... 288
- 5 Major F St D Skinner, D A A G Mus ... 285
- 6 Capt B E K Tarte, D A A G Mus ... 283
- 7 Lieut H Morrison, Bengal M S List ... 282
- 8 Lieut J M Musher, 2nd B B and C I R V ... 281
- 9 Capt II A H Rice, 4th Sikhs ... 280

MATCH 13.—Class B, open to Volunteers. Prizes as in Class A with four additional prizes. Prizes each Total value, Rs. 410.

- 1 Col-Sergt F B Wye, 2nd B B & C I R V ... 302
- 2 Sergt E P Smith, E I R Vol ... 299
- 3 Lee-Sergt G Porter, 2nd B B & C I R V ... 295
- 4 Lee-Sergt J Jabans, E I R Vol ... 293
- 5 Corp H Tubbs, 2nd B B & C I R Vol ... 292
- 6 Sergt W Taylor ... 292
- 7 Col-Sergt O'Brien, N W R Vol ... 290
- 8 Vol W Rossenrode, N W R Vol ... 289
- 9 Lee-Sergt E P Neville, 2nd B B & C I R V ... 286
- 10 Col-Sergt W Leach, Oudh Vol ... 285

MATCH 16.—Class, open to British soldiers. 1st prize, silver medal and Rs. 200; 2nd, bronze medal and Rs. 100; sixty-three prizes, value Rs. 730.

- 1 Sergt D Robertson, 2nd Border Regt ... 315
- 2 Col-Sergt A E Ayer, 3rd Rifle Brigade ... 303
- 3 Sergt J Purryer, 1st Bedford Regt ... 302
- 4 Q M Sgt Hurley, 2nd Border Regt ... 301
- 5 Sergt J Roberts, 1st Wilts Regt ... 297
- 6 Col-Sergt F Barley, 1st East Surreys ... 296
- 7 Sergt C Hughes, 1st The Queens ... 294
- 8 Col-Sergt T Hislop, 1st Bedford Regt ... 294
- 9 Sergt W Hammond, 1st East Surreys ... 293
- 10 Band-Sergt G Griffin ... 293

The Sirmoor Cup.—Presented by the Maharaja of Sirmoor to the officer of the Regulars under the rank of Captain, who makes the highest aggregate for the championship.—Value Rs. 100.

Lieut Stewart, K O S B's ... 296

Additional Match.—Prizes presented by General More-Molyneux. Teams of five at 500 yards, at disappearing targets, three feet square, appearing for 10 seconds at intervals of five seconds.

	Pts.	Rs.
Rifle Brigade, 1st team	20 100
Wilts Regt, 1st team	17 42-8
Yorkshire Regt, 1st team	17 42-8
Royal Eccl's, 1st team	17 42-8
Bedfords Regt, 1st team	17 42-8
2nd B B and C I R V	16 15

MAKHZAN I MASIRI.

THE CHRISTIAN TREASURY.

HIKMAT LALON SE BIHTAR HAI.

Mild 34. }
No. 24. }

ALLAHABAD, DEC. 15, 1901.

Qimat Salyana, 200

“I pray for them.”

NEARLY forty years ago at a Missionary Conference held in Lahore, Rev. John Newton read a paper entitled “An Indian Catholic Church,” Mr. Newton suggested the following plan of Union, (1) “A creed, embracing only such points as pertained to the essence of Christianity: (2) Rites and modes of worship left to the option of each congregation: (3) A Collegiate Presbyterial Pastorate, assisted by a Diaconate, in each church: (4) A body of Evangelists or Bishops, superior to pastors, who, besides preaching to unbelievers, and defending the faith against its enemies, would have a general oversight of the Church, with the power of ordination: (5) General councils or synods, composed of these Evangelistic Bishops and Pastors, and perhaps a body of lay representatives, as a bond of union for all the churches of India.”

In the same paper Mr. Newton proposed the following methods for drawing Christians in India nearer together and so preparing for a Union of Churches in the future, viz. “(1) Joint itinerancies by the members of different missions—

both missionaries and catechists: (2) Mutual visitations, and an occasional occupancy of each other's pulpits: (3) Union prayer-meetings, at all practicable points, for Native Christians as well as missionaries: (4) Frequent intercommunion at the Lord's table, by missionaries, native pastors, and church members: (5) Common religious periodicals, free from all sectarian partialities: (6) Advisory Councils, or Conferences, made up of foreign missionaries, native evangelists, and native pastors, to meet periodically, at intervals of five years—more or less.”

RECENT letters from America bring word that Rev. C. A. R. Janvier has accepted the Pastorate of one of the largest Congregations in the city of Philadelphia, the Holland Memorial Church. This Church has nearly twelve hundred Communicant members. Last year they gave to various objects, including Pastor's salary, about thirty thousand rupees. Mr. Janvier has very reluctantly decided not to return to India for several years, the state of his only child's health making him feel that it is his duty to remain with him for the present. A warm welcome awaits him whenever he returns. In the meantime

many will join in wishing him every success in the large and important work to which he has been called.

The Presbyterian Alliance met in the Jumna Presbyterian Church, Allahabad, Dec. 11th and closed on the 14th. From the beginning a spirit of harmony and unity prevailed, and while some questions awakened much discussion, yet there was an evident desire on the part of all to secure harmony, and in most cases it was finally secured. The discussion of the name which should be given to the United Church awakened a long discussion. Four names were presented, viz: The Presbyterian Church of India, The Church of Christ in India, Presbyterian; The United Church of India; The Church of India, Presbyterian. Finally a majority voted in favour of "The Church of Christ in India, Presbyterian." A few gave notice of dissent and had their names recorded in the negative. It will now rest with the Presbyteries to decide whether they will accept this name, or urge the Alliance to reconsider its action.

The question of the terms of subscription to the Confession of Faith awakened no little discussion. Finally the following formula of subscription was adopted. "I sincerely receive and adopt the Confession of Faith of this Church as based on and in accord with the Holy Scriptures, and accept it as the Confession of my faith." The following is to follow this subscription. "In administering this test the court of the Church shall exercise the discretion and charity that are required by the Word of God and demanded by the interests of the Church."

We cannot in this issue review the

discussion of the twelve articles of the Confession of Faith adopted, more than to say that very few changes have been made in the statement, explanatory of the Confession of Faith, adopted by the Scotch Churches twenty years ago. The distinctive teaching of the Westminster Confession is retained, and it is put in language which cannot be misunderstood. The Confession with the constitution and Canons, is to be translated into the vernaculars by Committees appointed by the Alliance. A large and representative Committee was appointed to receive the answers of the Presbyteries, and in case of practical unanimity to submit the proposal for union to the mother Churches. If necessary, this Committee will call another meeting of the Alliance.

A vote of thanks was given to Dr. Fraser Campbell for his able management of the Indian Standard. Dr. K. C. Chatterjee, our ex-moderator was congratulated on the honour paid him by Government in conferring on him the Kaiser i Hind medal. Dr. A. H. and Mrs. Ewing won the thanks of the delegates for opening wide their house and making all feel at home. The patience, courtesy and justice with which the Moderator, Rev. J. Gray, presided won all hearts; and thus ended the seventh Council of the Presbyterian Alliance. It is not unlikely that when the next Alliance meets, it will be authorized to unite in one Church most of the Presbyterian Churches in India, a consummation so long prayed for by those who founded the Alliance thirty years ago.

It was a sight not soon to be forgotten to see the Chief Justice of the N. W. P. High Court, Sir John Stanley, presiding at an evangelistic service for

MILITARY NOTES.

GENERAL.

The 9th Gurkhas at Lansdowne have been rearmed with the Lee-Metford Rifles.

Musketry schools will be held during 1902 in the Punjab, Bengal, Madras, and Bombay Commands at the following stations on the dates specified: Changla Gali and Pachmarhi, 1st May to 30th June, and 23rd August to 22nd October; Bellary, 1st June to 31st July, and 1st September to 31st October; Deolali, 1st May to 30th June, and 16th July to 15th September.

The 62nd battery from South Africa, which came in the *City of Vienna*, disembarked at Bombay and arrived on Saturday morning at Deolali. They were to leave for Kamptee that night, Major Courage, commanding. There were two other officers, 59 men, no guns or horses.

MADRAS COMMAND.

Lieutenant J. A. Keble, 14th Madras Infantry, left China for India on the 29th ultimo, on transfer to the 1st Madras Lancers.

Lieutenant-Colonel J. K. Kanga, I.M.S., having returned from leave, is posted to the 23th Madras Infantry, Secunderabad.

The estimates for constructing the Boer camp at Trichinopoly, as sanctioned by the Madras Government, amount to Rs. 1,93,525, chargeable to the Home Government.

The 14th Madras Infantry, en route from Raipur and Sambalpur to Bellary, were to arrive at Amraoti on the 15th instant, and march thence on the 18th, arriving at Basim on the 10th proximo. The regiment takes part in the Secunderabad manoeuvres, and then continues the march to Bellary.

The Lahore Mountain Battery strength, five British Officers, three Native Officers, one hospital assistant, 283 rank and file, and 92 followers, left Rangoon for Calcutta by the *Clive* on the 13th instant.

INDIAN PRESBYTERIAN ALLIANCE.

A DISCUSSION ON "HONEST DOUBTS."

THE fourth day's sessions of the Alliance began on Saturday morning, the Rev. J. Gray, Conventer, presiding.

Discussion was resumed on the question of the formula for subscription to the Confession of Faith.

Dr. Youngson proposed and Dr. Fraser Campbell seconded that the following note be added to the formula:—"In administering this test the courts of the Church, shall exercise the discretion and charity that are required by the Word of God and demanded by the interests of the Church."

Dr. Campbell, speaking in support of the motion said that the note preserved the liberty of the subscriber and in an honest way. It also preserved the interests of the Church. It secured that the truth would be preserved and that the services of good men who might have scruples on certain details would yet be secured for the Church. However short a confession might be, some would, probably, not be able to accept it in its full sense, and yet the Church could not afford to lose them. The fear had been expressed that the note would give inquisitorial power to the Church courts but he did not believe that there was any danger of such abuse. He had always craved for such liberty, and had shrunk from the idea of any mental reservation. It would be well for the Church if a young man desirous of entering the ministry could come frankly and state his doubts and say to the courts "Can you take me into your service with these difficulties troubling my mind?" If a man could unbosom himself it would free him from a very grave anxiety. He would feel right both with the Church and the world. He could stand up boldly and say that the Church had accepted him with the knowledge of his position, and he would have no cause for self-reproach.

Dr. Campbell further stated that he would wish the note to be put in black and white, so that the fact of the liberty might be brought clearly before the minds of all candidates for office in the Church.

Dr. Lucas raised the question of the proper place for the insertion of the formula to the note appended to it.

Dr. Morrison expressed his complete approval of the language of the note. He moved that the proper place of the note would be immediately after the formula, which should be appended directly to the confession of faith. For two reasons he approved of the proposal. He believed that the Presbytery should have the right of deciding whether a candidate's scruples were of such a nature as to prevent his acceptance, and there need be no fear for the liberty of the individual. Presbyteries would act fairly and honestly with all reasonable doubt. From the point of view of the candidate for office he approved of the note being put in a prominent place. Young men would look at the confession, and, unless there was an expression of the liberty allowed in close proximity to the confession, men with doubts might be turned away through over-scrupulousness.

Rev. J. A. Graham illustrated the necessity for the note by an incident in his own experience. At the time of his receiving license the question of signature to the Confession of Faith troubled him and a few others and they felt it necessary to bring the matter of their doubts on certain points before the Presbytery. They were told that they must either sign the Confession or remain unlicensed. Having openly acknowledged their doubts they felt that if the Presbytery did not refuse them license, they were entitled to sign the confession and they did so. They found that the members of the Presbytery were heartily in sympathy with them privately but as a Presbytery could take no cognizance of their difficulties. The proposed note would enable Presbyteries to consider such cases in a brotherly and helpful manner.

Dr. Stewart heartily agreed with the note. He believed it would be in the interest of unity. He recommended it should be included in the constitution. Dr. Fraser Campbell supported the proposal to put the note in close connection

with the Confession of faith. Rev. R. Morrison advised its inclusion in the constitution.

Rev. Wilson feared that the note might be looked upon as savouring of something like a Papal indulgence. The words of the formula as they stood gave no liberty, and the Church in itself expected subscription, but an indulgence was to be proposed for special cases.

Dr. Morrison pointed out that another consideration should weigh with the Alliance in determining the place of the formula. Many intelligent young men would study the Confession even though they had no intention of entering the Church, and it was well that they should know that they too had a certain liberty in the matter of accepting all the details of the Confession. They would see the Confession but probably not the constitution or cautions of the Church. Young men might be driven away from the Church if they believed that a complete acceptance was required of them. They needed to create an atmosphere of opinion as regards Presbyterianism. It could not be denied that the rigidity of past days had created an atmosphere of prejudice. They were looked upon with suspicion by those who were ignorant of their position, and were counted narrow-minded.

A vote was taken and it was unanimously agreed to accept Dr. Morrison's proposal to place the formula and note immediately after the Confession. A special Committee was appointed to arrange for the appointment of Committees to translate the standards of the Church into all the languages of the various Missions. The English edition of the Confession would be the official one, but the necessity of careful and exact translations was emphasised.

A representative General Committee was appointed to arrange to send down a report of all the business transacted at this Alliance to the various Indian Church courts who would be invited to report again to the Committee on any alterations that might be thought necessary. The Committee was also authorised to call another meeting of the Alliance if necessary, but in the case of practical unanimity to submit the proposal for union to the Home Churches.

Dr. A. H. Ewing, Allahabad, was appointed Treasurer of the Alliance.

The Alliance then proceeded to consider the Constitution. A vote of thanks was passed to the hosts, and to Dr. Fraser Campbell for his conduct of the *Indian Standard* the organ of the Alliance. Dr. Chatterji, the ex-moderator, was congratulated on receiving the degree of D. D. and the Kaiser-i-Hind Medal since the last meeting of the Alliance.

The Moderator gave a closing address and the Council was adjourned to meet in Allahabad at the call of the moderator and clerk. An excellent spirit of harmony and good-will has prevailed throughout all the meetings, and the work accomplished promises well for the future of Presbyterianism in India.

CRICKET AT BHOPAL.—A match was played at Bhopal on the 10th instant between the Bhopal Railway Gymkhana and the Hosangabad Cricket Club which resulted in a victory for the former by five wickets and four runs. Mr. Miller for Bhopal did the "hat trick" in the first innings. Hosangabad made 69 in the first and 45 in their second innings, and Bhopal made 51 and 53 respectively.

A CEYLON ROBBERY CASE.—*Ex parte* trial took place at the District Court of Colombo to-day, 6th instant, in the case in which the Orient Company sued George Brohier for the recovery of Rs. 11,405, being balance unrecovered of the sum of Rs. 12,750, which Brohier has been found guilty of robbing from the Company. Before his conviction, while the criminal trial was pending, Brohier filed an answer to this suit, denying the theft, but in view of his conviction and recent confession of guilt, he has not pursued the defence, and there being no appearance for him to-day, the trial was heard *ex parte*. The records in his criminal case and in the case against Joseph—which contains Brohier's confession—were produced, and after the examination of Mr. A. H. Marshall, the Company's accountant, Mr. D. F. Browne entered decree *nisi* for the full amount claimed.—*Times of Ceylon*.

LION SHOOTING IN UGANDA.—A correspondent writing from Makuru, on the Uganda Railway, relates an exciting encounter with lions which have given so much trouble on the line. On November 5th Mr. Scott, Permanent Way Inspector, Makuru, whilst out shooting with three troopers, came across a lion and two lionesses only seventy-five yards off. The lion fell with a Martini-Heery bullet near the heart, whereon the lionesses pounced on the dying beast and began to maul him. A few shots from a Mannlicher drove them off. One charged and was killed, the other escaped into the high grass of an adjacent swamp. Whilst the party were approaching their quarry, up jumped another lion and prepared to charge. The Punjabis bolted, and Mr. Scott prepared to meet the beast with one cartridge in his rifle, but the coolies turned after passing Mr. Scott, and this so frightened the lion that he made off. The lioness had to be left in the high grass, as it was dangerous to follow her, and the two dead beasts were brought into Makuru with much rejoicing. The lion measured ten feet nine inches from the tip of the nose to the end of the tail; the lioness was two feet shorter. This is the third lion Mr. Scott has shot.

MOUNT ABU.—A correspondent writes:—A pleasant "breaking up" party took place at the B. B. and C. I. Railway Company School, Mount Abu, on Saturday, the 7th. Examinations ended on the Wednesday. They were of extra interest this year as the school for the first time has sent up candidates for the Primary, Middle and High School examinations, conducted by the N.-W.P. Educational Department. On Thursday the cadets the school shot for the School Challenge presented by Mr. W. Harvey, Executive Engineer-in-Chief of the R. M. Railway. It was won yearly by F. Garton with the good score of 32 40. Friday was spent in a last cricket against the soldiers of the A'u Sanitar which the school team was beaten, mainly to the stand made by Sergeant Rooke 39 runs not out. As prize-day had to till the examination results could be arranged to give each child a sum. Though it was too early for the regular Miss Trousdel, the Head Assistant arranged an interesting programme giving of the presents was the evening. The children afterwards their tea and to get ready for finished up the evening. A word in praise of our new tonga and now makes the journey do quicker and pleasanter. It is a tedious affair getting a large but this time the only fault was that they were all down three hours before they off

up a retreating enemy. When the latter have got clean away from the other arms and reached ground unsuited for the action of Cavalry the latter can still keep at them and complete their discomfiture by dismounted action. So that I trust our Cavalry will not allow the Mounted Infantry to oust them from the position which they ought to hold as the most mobile and most useful arm in the Service, for besides their firearms they can always complete the success of an action, being armed with swords or lances. In a letter lately received from South Africa, a Mounted Infantry Officer related how in attacking the Boers his men had to charge mounted with fixed bayonets, and how he longed for a short hog-spear. The ideal armament seems to me a perfect rifle and a lance as light and handy as possible, and only long enough to prevent the Lancer from being at a disadvantage in combat with other Cavalry; The childish babler who tells us that the lance and sword should be relegated to the museum would, if listened to, involve us in grievous disaster in the very next war in which we encountered an enemy who understood the use of cavalry. But we are as a nation much wanting in originality, and prone to too servilely copying others. Ever since the Franco-German War, for instance, we have copied Germany in tactics and dress. I believe had the French been victorious we should have had our soldiers in red peg-top trousers. Lately, because we have been fighting an enemy not possessed of cavalry, we have been seriously advised in the press, &c., that we do not require cavalry any more. We certainly do not require badly-trained cavalry, or cavalry handicapped by being furnished with inferior arms.

"What we have learned from our South African experiences is the necessity for dispersion both in attack and defence; that in preparing defensive positions we can abandon a good deal that we have been taught in our youth regarding the necessity of so many men for so many yards of entrenchment, and that the extent of front capable of defence is almost only limited by our power of mobility in placing men at each point that is threatened, so as to compel frontal attack everywhere. The dispersion that is necessary in the attack has called forth from the theorists such statements as that individual intelligence in the soldier is now everything, and fire control a thing of the past. Of course the more a section, or any body of troops, is extended the more difficult it is to control all its units, but by passing word down, or by other means, I trust we shall always contrive to control fire, or much of it will be wasted by being scattered and almost uselessly distributed, when it would be much more effective if concentrated under intelligent direction. It is contended by some that we waste much time and ammunition at range practices which might be much better devoted to practical exercises. We have in the new Native Army Musketry Regulations, however, laid down the qualifications as 60 per cent on the range before allowing men to take part in practical shooting. This is 10 per cent less than an eminent musketry authority at Home considers desirable. However, judging from the returns which we have received, I do not think that we shall have much difficulty in getting these extra points with the Lee-Enfield rifle. It is remarkable that in South Africa where practical rifle shooting by the Boers was to be expected, our troops found bull's eyes painted on most farm houses. In some of the competitions this year, ranges have been increased to 1,000 yards, which will, I trust, be further increased in future years, with the object of inducing competitors to learn to fire up to the extreme range of the new rifle. Those who have been under long-range fire in South Africa will tell you how disconcerting it was being peppered by fire to which they could not effectively reply. I am not an advocate for wasting ammunition at extreme ranges if it cannot be readily replaced, but to possess the power of effectively replying to such fire is absolutely necessary, and should be learned. Therefore let no soldier, Regular or Volunteer, rest satisfied till he can shoot fairly accurately up to the extreme range of his rifle.

I hope the Volunteers are pleased at having several of their own at last, and approve of the selection of the best man in India for the appointment of my old friend, and their old friend, General Buller, who felt so convinced of the necessity of the country having a General of their own, whose views would be passed amongst them, ascertaining their own views, and what is required to make the force more popular and more efficient, and that General Buller has only lately been appointed as one of the first subjects to which the Government's attention on being appointed should be given. It is hardly yet time to propose to do, beyond that we should propose a considerable increase to the force of the Government given and enthusiasm of the heads of departments and feeling is that when our country is a strange land it should be a man for every man for himself, and that it is not for the strong and the feeble folk

that should want defending, and that no able-bodied white man should require another man to protect him, in so far that he should be able, if a rifle is put in his hands, to hold it straight even if he has not time to learn company drill. I trust the time is not far off when the new rifle will be issued to the Volunteers in India, but the calls on the manufacturers at home have been so heavy that our Regulars are not yet fully rearmed."

General Smith-Dorrien then said:—"I had no intention of inflicting you with any remarks of my own on the subject of musketry, as there are here so many experts at the game to give us their experiences. But I received a wire last night from Sir Power Palmer telling me to relate a few of my experiences and conclusions, so I must ask you when you abuse me for taking up your time to remember that I am acting under orders. It has been my good fortune to have spent a year and seven months recently, where shooting was the order of the day, and where it was brought home to one every day, that accuracy in shooting is absolutely necessary to the successful conduct of a campaign. The point which struck me most was the power of the rifle at the long ranges, and that even at ranges over 2,000 yards, a man who knew his rifle could produce very great results. At such ranges, however, there was plenty of time and little to flurry, but at the short point-blank ranges flurry became an important factor, and it was there that the man who had confidence in his rifle and was accustomed to snap-shooting made his mark. My conclusions from these facts are that when once a man has learned the accuracy of his rifle at fixed targets and known distances, and has acquired a thorough belief in his weapon, his training should be devoted to firing at small objects appearing and disappearing at unexpected places, and at all ranges, whilst he himself is keeping under cover. But it is not necessary to go to South Africa to learn all this. I can safely say that I learned a lot of what I afterwards practised in South Africa from my experiences in the Tirah, and Sir Power Palmer himself told me of how on one occasion, in one of his campaigns on the Frontier, the accurate shooting of one man at close ranges stopped a ghazi rush by shooting down the leaders. Now, one word on Cavalry shooting, and I have no hesitation in saying that many times at the commencement of the present campaign positions were lost and had to be retaken owing to the Cavalry not being trained to use their firearms. The scouts would occupy commanding ground, get shot at probably 2,000 yards range, and then, only having a carbine, and not being trained to use it, would fall back, and soon the abandoned position would be occupied by the Boers. Had they had the long rifle and learned to use it, both of which they afterwards did, they would, when first fired at, have dismounted and returned the fire, allowing time for their reinforcements to come up and thus have denied the position to the enemy. Again, in rearguard actions, I have seen our Cavalry driven in on the infantry of the rearguard for the same reason that they could not shoot. I think I have said enough to show how essential I consider musketry is to every man who carries a small-arm, but I cannot help saying that when we see to-day at Meerut 56 targets where 13 years ago there were only 10, and that the present ranges are equipped with all sorts of disappearing and moving targets, which are hit with extraordinary accuracy, we may feel pretty sure that we are going ahead on the right track. In conclusion, it is my agreeable task to offer to Colonel Woolcombe and his large staff of assistants at this great meeting, officers, non-commissioned officers, and men, the Commander-in-Chief's thanks for the great trouble taken in making it the success it has been."

Lieutenant-General Sir Robert Hume said: "I have been allowed to make a few remarks before the meeting breaks up. As far as I know none of you would like to go away without thanking Colonel Woolcombe and his Staff and all who worked so hard to carry out this very enjoyable and successful meeting. Among those who have been working so hard I wish to mention Major Johnson—(applause)—who has done such good work for our comfort and for the good of the meeting. Then there is Major Slade Thompson, who ever since the meeting started has spent all his time on the ranges looking after things. (Applause.) And Lieutenant and Quartermaster Davies, and the whole of the Rifle Brigade have given most material assistance in every way. Lastly, I would like to mention to you a man whom you will know very well, Mr. Sparkes, Assistant Secretary. (Applause.) I never saw a man work so hard, and I don't think I have ever seen a man work so pleasantly. It is impossible to put him out of temper—(laughter)—so all our thanks are very much due to Mr. Sparkes. (Applause.) Then it was a most gratifying thing this morning to find that at the new range, 1,000 yards, such scores can be made as were made by the army team. With reduced bull's-eyes, inners, and all that sort of thing, they made an average of 88, and I might tell you that Colour-Sergeant Barley made the excellent score of

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fled religion got from the famine. Its chance of showing its light, and the melting away of prejudice allowed of some consideration of its claims, numbers of these *bhagats* felt that this was the European-borne religion they had been waiting for and eagerly studied the Gospel message. Only a few weeks ago some 22 were baptised after having been carefully tested and found to stand firm through at least two heathen festivals in which they had hitherto been accustomed to take part. There are in addition a large number of enquirers, and altogether the work is one which will repay careful attention and which demands much prayer from all God's fellow-workers.

Mr. and Mrs. McNeill have received orders to take furlough next spring. It required the gentle pressure of the Home Authorities to induce these devoted workers to avail themselves of the rest long since due. A quaint evidence of the affection and admiration felt in Dohad for Mr. McNeill as friend and physician is to be found in a list of "fees" recently pressed on him by various people, which includes some acres of land, a crocodile skin and a hen! Mr. McNeill will be succeeded by Mr. Hanna, whom the Council had the pleasure of welcoming as a much needed recruit to their terribly reduced ranks. Had it not been for his arrival the entire staff of the Mission would be reduced next spring to a single missionary and his wife! Few missions stand in greater need of the missionary prayer Christ taught His disciples.

*

Dr. Andrew McKaig's resignation of his connexion with the Mission was reported from home. He appeared to have obtained a position in connection with the Church of Scotland Mission at Kalimpong, but the action of that Church in accepting the agent of another without consulting them on the subject seems to demand some explanation.

*

At the subsequent meeting of the Presbytery—the first regular meeting since its formation—Mr. Montgomery was also present and was asked (in Gujarati) to sit and deliberate. The minutes which we then read for the first time in Gujarati were not beyond the appreciation of a stranger who could study with interest the Gujarati pronunciation of such jaw-breaking names as Rathafurryeland and Tempalapatthrik.

*

It was decided among other things to make a definite effort to bring the question of self-support before the people, but the cat of *Mabapism* leaped rather incongruously from the bag when one of the native pastors suggested that the Mission should first raise the material condition of the people, and when they were well off they would better bear appeals to their pockets!

*

A conference has been arranged by the Presbytery for all workers within its bounds. It is to be held at some central station towards the end of March. It has long been felt that the exigencies of work and business lasting from morning till night have left no time at Presbytery meetings for the even more important and urgent business of prayer. This conference is an experiment in the direction of making up this deficiency, and with prayer and preparation on the part of all concerned it should

prove a great stimulus and spiritual help to all the workers, women as well as men, who are able to attend.

J. S. S.

PRESBYTERIAN ALLIANCE.

The seventh Council of the Presbyterian Alliance began its sittings in the Junna Mission Church Allahabad on Wednesday afternoon, Dec. 11th, the Rev. Dr. K. C. Chatterjee of the A.P. Mission, Hoshiarpur, presiding. The Church of Scotland, U.F. Church of Scotland, Irish Presbyterian Church, American Presbyterian Church, United Church of South India, U.P. Church of North America, Canadian Presbyterian Church, Reformed Presbyterian Church of America, the Welsh Presbyterian Church and the Original Secession Church were represented.

The Rev. J. Gray of Ajmere was appointed Moderator and the Rev. Dr. Taylor, Vice-Moderator. The Rev. J. A. Graham of the Church of Scotland Mission, Kalimpong, was continued as Clerk. The Rev. John Cameron, chaplain, Dinapore, was appointed Secretary of the meetings. Dr. Fraser Campbell presented the report of the Committee appointed to prepare a synopsis of doctrine in which it was recommended that the Alliance accept as its synopsis the Confession of Faith of the South India Synod with certain modifications. This synopsis had been printed and circulated to clerks of Presbyteries and to members of the Committee for Completing the Basis of Union, and had again been considered, along with the replies received, at the Committee meetings on the 9th, 10th and 11th instant, and certain modifications had been made.

The Revd. Dr. Chatterjee presented the report of the Committee for Completing the Basis of Union which recommended the acceptance by the Alliance as the Confession of Faith of the Church to be formed, the Synopsis of Doctrine as finally amended by the Committee, and that the Constitution and Canons of the South India Synod as amended be accepted for the present. The Committee also recommended that the name should be "The Church of Christ in India, Presbyterian."

NAME.

After full consideration of the different names suggested the Council, by a considerable majority (several brethren dissenting, however) adopted the name which had finally been recommended by the Committee—The Church of Christ in India, Presbyterian.

CONFESSION OF FAITH.

The following is the Confession, with its Preamble, as finally adopted:—

Preamble.

The Church of Christ in India, Presbyterian, in adopting the following as its Confession of Faith, to be subscribed by ministers, licentiates, and elders, does not thereby reject any of the doctrinal standards of the parent churches, but on the contrary commends them—especially the Westminster Confession of Faith, the Welsh Calvinistic Confession of Faith, the Confession and Canons of the Synod of Dort,—as worthy exponents of the Word of God, and as systems of doctrine to be taught in our Churches and seminaries.

Article I.

The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

Article II.

There is but one God, and He alone is to be worshipped. He is a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, truth and love.

Article III.

In the Godhead there are three Persons, the Father the Son and the Holy Spirit, and these three are one God the same in substance, equal in power and glory.

Article IV.

All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, He worketh all things according to the counsel of His will, and they serve the fulfilment of His wise and good and holy purposes.

Article V.

God created man, male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures. All men have the same origin, and are brethren.

Article VI.

Our first parents, being free to choose between good and evil, and being tempted, sinned against God; and all mankind descending by ordinary generation from Adam, the covenant head of the race, sinned in him and fell with him and have no ability of will to any saving good. To their original guilt and corruption, those capable of so doing have added actual transgressions. All justly deserve His wrath and punishment in this present life and in that which is to come.

Article VII.

To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. The eternal Son became true man and so was and continueth to be true God and true man, in two distinct Natures and one Person for ever. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary, yet without sin. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and whence He shall come again to raise the dead and to judge the world.

Article VIII.

The Holy Spirit who proceedeth from the Father and the Son, maketh men partakers of salvation, convincing them of their sin and misery, enlightening their minds in the knowledge of Christ, renewing their wills, persuading

and enabling them to embrace Jesus Christ freely offered to them in the gospel, and working in them all the fruits of righteousness.

Article IX.

God chose a people in Christ before the foundation of the world, that they should be holy, and without blemish before Him in love: having foreordained them unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of His will, to the praise of the glory of His grace which He freely bestowed on them in the Beloved. God maketh a full and free offer of salvation to all men, and commandeth them to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience to God's revealed will. Those who believe in Christ and obey Him are saved, the chief benefits which they receive being justification, adoption into the number of the sons of God, sanctification through the indwelling of the Spirit, and eternal glory. Believers may also in this life enjoy assurance of their salvation. In His gracious work the Holy Spirit useth the means of grace, especially the word, sacraments and prayer.

Article X.

The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is the washing with water in the name of the Father and of the Son and of the Holy Spirit, and is a sign and seal of our union to Christ, of regeneration and renewing of the Holy Spirit, and of our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is to be observed by His people till He come, in token of their faith in Him and His sacrifice, of their appropriation of its benefits, of their further engagement to serve Him, and of their communion with Him and with one another. The benefits of the Sacraments are not from any virtue in them, or in him that doth administer them, but only from the blessing of Christ and the working of His Spirit in them that by faith receive them.

Article XI.

It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to give as God may prosper them, to manifest a Christ-like spirit among themselves and towards all men, to labour for the extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

Article XII.

At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. Those who have believed and obeyed the gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

THE INDIAN PRESBYTERIAN ALLIANCE.

The Indian Presbyterian Alliance which holds its seventh Conference in Allahabad during this week—Wednesday, 11th. to Friday, 13th, is not a new institution, though of late years it has been much in abeyance. Until the Conference, which met in February last in Allahabad, no general meeting had been held since 1889, but since that date there has been a marked advance in the desire for union both among the Churches in Britain and America and among their representatives in India. The revival of the Indian Presbyterian Alliance took place at an informal meeting of missionaries held in Landour on the 27th September, 1900. They unanimously resolved to call for a meeting of the Alliance to promote the object of Presbyterian Union in India. Before 1863 practically nothing had been done to bring about a corporate union of all Presbyterians in one united church for the whole country. There had been perhaps an occasional reference to the subject in conversation or in correspondence between members of some of the Presbyterian churches. In 1863 there appeared a *Brochure* entitled "Plea for a Presbyterian Church of India," addressed to the ministers, elders, deacons and people of the various Presbyterian bodies in India, from the pen of an elder of the Church of Scotland, Mr. J. T. Maclagan, a Bengal Civilian. At a Missionary Conference held in the Punjab at the close of 1862, an essay on the subject of "an Indian Catholic Church" had been read by the late Rev. Dr. John Newton, and though the writer acknowledged that the time had not then come for decisive action, he made it evident that it was not a measure outside the bounds of practicability, and that as a first step towards external union among Christians of all Churches, the Presbyterian Churches whose doctrines, discipline and mode of worship were practically the same should come together in one ecclesiastical enclosure. This "Plea" was very favourably noticed by some of the Indian papers, and the plan therein advocated was warmly commended to the favourable consideration of those who were addressed.

The result was that the subject was brought before the Synod of Northern India at its meeting held in Umballa on 13th November, 1865, and a Committee consisting of Messrs. Morrison, Walsh and Scott was appointed to correspond with the different Presbyterian Churches in India to ascertain what could be done in the matter. This Committee's report was presented at the next meeting of the Synod at Saharannur on 19th December, 1868. It showed that communications had been opened up with churches, courts and individuals representing all branches of Presbyterianism in India, and that answers had been received representing all the churches except one, and in every case the object was cordially approved. No objections were offered though the difficulties to be overcome were freely suggested. A new committee consisting of the Rev. J. H. Morrison, J. J. Walsh, and S. H. Kellogg, and composed of one member from each of the three Presbyteries, was appointed to continue the correspondence with reference to the matter. The outcome of this correspondence was a Conference of Presbyterians which met at Allahabad on 8th January, 1871. It was felt that to be effective an Alliance must be thoroughly

representative of the churches, and after considerable deliberation on the possibilities of organisation it was resolved to call a second Conference for November of the same year. This met on the 16th November and numbered 33 ministers and four elders. The Rev. Dr. Murray Mitchell was Chairman. The desirableness of corporate Union for all Presbyterians as a first step to a United Indian Church, was emphasised, but its immediate accomplishment on account of certain practical difficulties was felt to be impossible.

It was decided to hold a general convention of ministers and elders from time to time. At the General Missionary Conference held in Allahabad in December 1872, 41 ministers and elders representing eight Presbyterian Churches met and resolved that "without reference to any organic union, the different Presbyterian Churches in India should as speedily as possible be consociated together for consultation and co-operation, such a consociation being declaratory of the agreement which exists between the different Presbyterian Churches in India, but in no degree compromising the position which they occupy in connection with their respective churches at home." Another Conference was held in Allahabad in November 1873 and resulted in the foundation of the Indian Presbyterian Alliance. A basis for the Alliance was agreed upon in agreement with the system of doctrine and the general principles of Church polity which are common to the standards of the Presbyterian Churches of Europe and America.

The powers of the Alliance were determined to be merely consultative and advisory. It was agreed to meet every two years and to start a periodical for missionary and Presbyterian intelligence—*The Indian Standard*. Another Conference was held in 1875 to reconsider the constitution which was finally settled, and the four objects of the Alliance were clearly stated to be to promote mutual sympathy and the sense of unity among the Presbyterian Churches in India, to arrange for co-operation and mutual help, to promote the stability and self-support of the native churches and to prepare the way for an organic union among the native Presbyterian churches in India.

The first Council of the Alliance was held in 1877 and was taken up with the consideration of the statistics of the Presbyterian Churches in India, the deliverances of the Home Churches upon the Alliance, and the powers which might be conferred upon it, the preparation or translation of works bearing on Presbyterian polity and on Calvinistic doctrine and the collecting of the formalities of those Home Churches whose Missions were represented in the Alliance. The second Council was held in 1880, and considered among other matters the preparation of a statement of doctrine and the question of local organisation. The third Council was held in Allahabad in December 1883, the fourth in Bombay in December 1886, and the fifth in Calcutta in 1889. The last Conference was one that filled many a heart with hope and it was believed that a great step toward union had been achieved. But for various reasons no further meeting of the Alliance was held till February of this year. Once again the desirability of organic union was emphasised and question

of doctrine and worship were discussed, a Committee was appointed to draw up a synopsis of doctrine based on the Westminster Confession of Faith and send it to Presbyteries and other bodies for their opinion and suggestions before the next meeting of Alliance.

It is this Committee's report and the opinions and suggestions of Presbyteries which are to be before the meetings of the seventh Council to be held this week. There are 11 branches of the Presbyterian Church at work in India and recent events have done much to strengthen the desire for union: The union of the churches in Australia, and of the Free Church and United Presbyterian Church in Scotland has done much to encourage the hope that a successful union will speedily be accomplished in India.—*Pioneer*.

PRESBYTERIAN ALLIANCE.

(Continued from page 4)

FORMULA OF SUBSCRIPTION TO THIS CONFESSION OF FAITH; TO BE APPENDED THERETO.

I receive and adopt the Confession of Faith of this Church as based on and in accord with the word of God; and I declare it to be the confession of my faith.

NOTE In administering this test the Courts of the Church exercise the discretion and charity that are required by the word of God and demanded by the interests of the Church.

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Committees were appointed to translate the Confession into the various languages.

CONSTITUTION.

It will be sufficient at present for us to indicate the principal changes which have been made in the Constitution adopted by the South India Synod. In every case, of course, the words 'General Assembly' were substituted when necessary for 'Synod'.

In Article 5 it is said that the sacraments, "except in extreme cases", should be dispensed by a minister.

The exception meets such cases, *e. g.* as those provided for by the Irish General Assembly in 1900.

From Article 11, on Sessions, is struck out the last sentence and Note which made provision for what at best should be only a temporary arrangement.

In Article 12, on Presbyteries, is probably the most important change. The relation of missionaries to their Home Churches and to the Indian Church has been one of the most difficult problems to be solved, and the brethren in South India have changed their proposals from time to time. The action now taken seems clearly to meet best the different difficulties. Instead of the last sentence and Note, is substituted the following:—"In view of the peculiar relation that foreign ordained missionaries and ministers sustain to both their Home and the Indian Churches, they may, even if remaining connected with their Home Churches, be admitted to full standing in the Indian Church also, and in that case shall be subject to the jurisdiction of both."

This makes possible the continuance of a connection with their Home Churches which some men and Churches, it is understood, insist on; and yet it avoids the unbecoming and un-Presbyterian proposal, which would

be an insult to the Indian Presbyters, that foreign Presbyters should exercise a jurisdiction over them, which would not be mutual.

A new Article, on the General Assembly, was of course necessary.

And in the last Article, on Amendment of the Confession and Constitution, the last two sentences were changed to read:—"If two-thirds of the entire number of votes cast be in favour of the amendment, it shall become a part of the Constitution, or Confession of Faith."

CANONS.

So much time was occupied with the more important matters of the Confession and Constitution that when the Canons or rules were reached many delegates had left, and those who remained were tired out and disposed to leave all but a few most obviously necessary changes to be made later, especially as a Canon can at any time be amended by a two-third vote of the General Assembly, after fifteen days' notice.

Removal of a minister's name from the roll of Presbytery was not left so easy; election of a pastor is to be by a majority of votes cast at a regularly called meeting of members in full communion. The last part of the Article on Election of Pastors was struck out. Admission of a minister or licentiate from another Church was made to require reference to Synod. On this and the initial step in the election of elders very decided difference of opinion was expressed; and the final form of these and other Canons was left to be fixed later. Meanwhile the columns of the *Indian Standard* will afford opportunity of full discussion.

LOCAL ORGANIZATION.

On local organization there was little or no difference of opinion. Instead of five Synods, as contemplated twelve years ago, seven were arranged:—the Synods of Madras, with three Presbyteries; Bombay, with three; Bengal, with two; Assam with five; The North-West, with three; Rajputana and Central India, with three; and The Panjab, with six. The brethren from Gujerat were associated, on linguistic grounds, with the Hindi rather than the Marathi synod; but their hope is that ere long they will have a Gujerathi synod.

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The above scheme of union is to be sent down as soon as possible to Presbyteries with request that they take action at an early date.

A representative committee was appointed and empowered to consider the replies from Presbyteries; to modify the scheme accordingly; and send it back to Presbyteries if necessary for re-consideration, and for transmission to the Home Assemblies when practical unanimity has been secured; but no essential feature of the scheme is to be changed without laying it before a meeting of Alliance.

Statistical Tables are to be published with the Minutes of the Alliance. A Financial Committee was also appointed.

"Dr. Fraser Campbell, Editor of the *Indian Standard* received the thanks of the Council for the invaluable services he has rendered to the Alliance in conducting its recognized organ, the *Indian Standard*, and the Council expressed the hope that all members of the Alliance would give him all possible co-operation."

A note of hearty thanks was adopted, to "Our hosts" in Allahabad, who had done so much for our comfort.

The Rev. Dr. Charterjee, ex-moderator, received our congratulations on the honours which he had received during the term of his Moderatorship, viz. the Doctorate of Divinity, and the Kaiser-i-Hind medal.

A letter of greeting was adopted, to the Synod of the South India United Church, and after a short address by the Moderator the Council was adjourned to meet in Allahabad at the call of the Moderator and Clerk.

In its form as finally adopted by the Provisional Synod at Vellore on 21st October, (which has just reached us) we see that the Article is modified so as partly to secure this object. It now has after the words, "its jurisdiction alone," the words, "be recognised by the Presbyteries as assessors with voice and vote and eligibility to office and to election as delegates to the Synod—such relation to continue until such time as by mutual arrangement between the United Church and the Missionary authorities in the home lands such relationship shall be modified or shall cease." The note remains as before.

Article 13 is on The Synod. This of course required modification and the addition of another Article on The General Assembly, and the Committee at Debra recommended accordingly. The principal modification suggested by this Presbytery is that instead of representation in Synod and Assembly being based on the number of churches it should be, as at present in the Alliance Council, on the membership of the Presbyteries—the ratio recommended being roughly one-third for Synod and one-fifth for General Assembly.

The last Article is on Amendments of the Constitution and Confession of Faith, and here the important and prudent modification is recommended that two-thirds not only of the votes cast but of the Presbyteries must be in favour of an amendment before it thereby becomes a part of the Confession or Constitution.

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THE SOUTH INDIAN UNITED CHURCH.

BY THE REV. J. H. MACLEAN, CLERK OF PROVISIONAL SYNOD.

The desire for greater co-operation in Mission work and closer union on the part of the Indian churches which was expressed at the South Indian Missionary Conference is already beginning to be fulfilled. The Conference had not been ended many days when representatives of the American Arcot Mission, the Church of Scotland Mission, and the Free Church of Scotland Mission came together to consider what steps could be taken to bring their respective Missions into closer union. The committee thus constituted has continued its sittings, and as the result of its deliberations the three Missions, which have much in common, are now co-operating in the issue of a joint paper (the *Mangala Vasanam*) and in theological training, and hope soon to co-operate in the holding of joint conferences for the workers and more particularly in the establishment of a joint Training School for (male) Christian Teachers.

From the first, however, something more was aimed at. The native churches connected with the three Missions were organised on similar lines, and their respective superior Courts in the home lands had from time to time expressed their approval of the idea that the native church should as soon as possible be made independent of the home church. It was accordingly resolved that an attempt be made to unite them. A simple creed was adopted and a Constitution and Canons drawn up—Presbyterian in their principles but adapted to the condition of India. With this as a basis the Arcot and United Free Church Missions

have now, with the consent of their home authorities, agreed to amalgamate their native churches. The Church of Scotland Mission has not yet received the necessary sanction for the union proposals, but it is hoped that this may not be long delayed. Representatives of the other two Missions met at Vellore on 21st October and constituted themselves, provisionally, as the Synod of a new ecclesiastical organisation to be known as the South Indian United Church. The Rev. Jacob Chamberlain, D. D., who has worked for the cause of Union for forty years, was elected Moderator, and the Synod proceeded to transact as much business as was possible, so that when the few remaining formalities have been gone through, and the new Church properly launched on its course, it may be ready to undertake its new duties without delay. Members of the Church of Scotland Mission also were present, one of whom was invited to sit as a corresponding member, which he did, taking part in our deliberations in the full hope that permission from their home authorities will soon be given to them to become an integral part of the new United Church. A feeling of deep thankfulness pervaded the meetings, and the harmony which prevailed augured well for the future of the United Church. The Missionaries will sit on its courts as Assessors, but everything will be done to make the Indian members realise that it is their church and that with them the responsibility for its government and its well-being ultimately rests.

A word of explanation as to the name of the church may be necessary. As the churches now united belong, both in creed and in polity, to the Presbyterian stock, it might have seemed more natural to call the United Church the South Indian Presbyterian Church. The word "Presbyterian" was not adopted for two reasons. (1) The members of the Arcot Mission, while having no objection to be styled Presbyterians, felt that the scheme would be more likely to secure the unanimous approval of their home authorities if the name were not adopted, inasmuch as in America the name "Presbyterian" is associated not so much with a body of principles as with a particular branch of the church, with which the Reformed Church in America (the parent church of the Arcot Mission) has not seen its way to unite. (2) It was felt that the omission of the name might prepare the way for ecclesiastical union with other bodies, more especially in South India. There are, it is believed, not a few who believe that the form of organisation embodied in the Constitution and Canons is, in its main principles at least, that best suited for the Indian Church, but would hesitate to call themselves Presbyterians. By the avoidance of a sectarian name the door is left open for the entrance of such into the Union. As it thus seemed inadvisable to use the word Presbyterian we had no alternative but to call the church the South Indian United Church. It is not meant by this that it professes to unite all the churches in South India, or even to hold a place of pre-eminence among those churches. It is a comparatively small church, having only 3,095 communicant members with 5,995 baptised adherents. But as it is, so far as we are aware, the only ecclesiastical body in India which has been created by an actual union, the name, if rightly understood, is not inappropriate.

Lieutenant-Governor, Sir Charles Elliott, K. C. S. I., who has been a warm friend of the movement in every way. Mr. Marindin, Mr. L. P. Pugh, Mr. Grant Gordon and the Rev. R. Kilgour, B. D., took part in the ceremony.

Mr. Graham has already thirty-two children in the Home, twenty-nine more have been accepted and will shortly be admitted, and a great number of other applications have been received. Miss Hunter, from Dr. Barnardo's Ilford Cottages; Miss Carswell, who comes as Honorary Worker and who has been trained in the Edinburgh Children's Hospital; and Mr. David Leighton, who will be the Agricultural Superintendent, are all on their way to India.

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We regret exceedingly that Rev John Torrance, of the United Free Church of Scotland's Mission, Poona, is obliged to leave India on account of ill health, with no prospect of returning. Such earnest and valued workers can with difficulty be spared. We are glad to see that he leaves behind him as a fruit of his studies a "Life of Paul" in Marathi, an "Analysis of the Epistles of Paul," and his latest contribution to the study of the Bible a short "Commentary on the Philippians." We wish him a safe journey, and are sure that though he may not be permitted to labour again in this land, he will still labour for India in his home land.

Dnyanodaya

THE PROPOSED CONSTITUTION

In our four issues of November and December 1900 we gave in full the proposed Confession and Constitution of the South Indian Church so that all our readers might have it before them, and those who kept it on file will doubtless have found the advantage of this. It might have been well had the Committee at Dehra ordered the printing of it in its minutes: but perhaps the desire for economy prevailed, and all the more inasmuch as no funds have yet been sent in to meet the expense already incurred.

In the short time which now remains before the meeting at Allahabad it may be helpful, especially to delegates, to have before them the following notes on the Constitution with proposed modifications. The Committee at Dehra recommended that, with a view to an immediate advance towards union, the Constitution be accepted with such slight modifications as may be deemed necessary after consultation. The only Presbytery we have since heard from on the subject is the Canadian, which agreed to this and proposed several modifications.

Articles 1 to 4 are on The Church Invisible, The Church Visible, Particular Churches, and Local Churches.

Article 5 is on Worship, and on this the suggestion was made that it be modified to allow elders under certain circumstances to dispense the sacraments. This is in line with the action of the Irish General Assembly of 1900.

Articles 6 to 9 are on Ministers, Licentiates, Elders and Deacons. Here the suggestion is that instead of 6, 8, and 9 there be one on Officers, as follows:—The office bearers of the Church are Elders (or Bishops) and Deacons. They shall be male members in full communion; Those elders

regularly set apart by ordination for the preaching of the Gospel of Christ, the administration of the sacraments, and the government of the Church, are called Ministers or teaching elders; ministers installed over one or more churches are called Pastors; those appointed by a Presbytery to evangelistic work are called Evangelists: those holding chairs of Instruction in theological schools recognized by the General Assembly are called Teachers. Those elders chosen and set apart by ordination to join in the spiritual care and government of the Church are called Elders as distinguished from Ministers or teaching elders. Ministers and Elders only are eligible as members of Session and superior Church Courts. Deacons are representative officers chosen by a church to assist in the care of the poor and administration of the finances. In churches which do not elect deacons the functions of the office shall be performed by the elders. While the care of the finances shall ordinarily lie with the deacons the pastor and elders shall sit with them in council, with full voting powers, the body thus composed being known as the Board of Deacons.

Article 10 is headed Representative Assemblies. To avoid confusion with General Assemblies it is suggested that this be changed to "Church Courts."

Article 11 is on Sessions, and, besides a minor change, it is suggested that the last sentence be left out, on the ground that it is better not to provide in a permanent Constitution for such a state of matters as the partial support of a church by a Mission.

Article 12 is on Presbyteries, and the most important suggestion is one which calls for special attention. The last sentence originally stood:—"In view of the peculiar relation that Missionaries sustain to both the home and the native churches they shall, while remaining connected with the Home Church and subject to its jurisdiction alone, be admitted to full standing in the Indian presbyteries and synod". This was afterwards changed by substituting the words, "act as assessors", for the words, "be admitted to full standing"; and this note was added:—"Note: An assessor has power, or may have, to speak or vote, and the term expresses, according to custom, the position of an office-bearer whose full standing is in one court which has jurisdiction over him, but who is appointed for a longer or a shorter time to act as a member of another". The Committee at Dehra suggested substituting, "even if" for "while" and adding the proviso "that the presbyteries have power to sever this connection, if deemed necessary, or on appeal to the higher courts". The suggestion of this Presbytery is that missionaries shall have full standing in both, and shall be subject to the jurisdiction of each to the extent of their membership therein. That is, each church may discipline or, if necessary, cut them off from office or membership in itself; without affecting their standing in the other church. The object is to secure for the Indian Church what in new Presbyteries may be absolutely essential, the full membership of the missionaries, without establishing an offensive one-sided and unpresbyterial relation between them and their Indian Co-presbyters, and also without compelling their abandonment of their membership and office in their home church.

MINUTES.

At Vellore, on Monday, 21st October 1901, at 12 noon, there met the delegates appointed by the Classis of Arcot, and the Madras Presbytery of the United Free Church of Scotland Mission, with a view to constituting a Provisional Synod of the South Indian United Church.

The following were present: (1) Appointed by the Classis of Arcot:—Revs. J.H. Wyckoff, D.D., J. Chamberlain, D.D., W.I. Chamberlain, L.B. Chamberlain, H.J. Scudder, J.A. Beattie, S. Sebastian, M. Peter, Joseph John, J. Jesudaseu, J. Selvam, and Benjamin Thomas, *Ministers*.

Messrs. W.H. Farrar, Savarirayan, J.C. Pakianathan, Lazarus Marian, Prakasam Samuel, Simeon Cornelius, C. Asirvatham, N. Jothinayakam, S. Santhosham, and N.K. Thomas, *Elders*.

(2) Appointed by the United Free Church Presbytery of Madras:

Revs. A. Andrew, W. Meston, J.H. Maclean, P.N. Appavoo, P.B. Ragaviah, and M.L. Jivaratnam, *Ministers*.

Messrs. J.V. Thomas and C. Asirvatham, *Elders*.

Rev. J.H. Wyckoff, D.D., as convener of the Joint Committee on Union appointed by the Arcot Mission, the Church of Scotland Mission, and the United Free Church of Scotland Mission called the meeting to order and occupied the chair until the Synod was provisionally constituted.

1. The meeting was opened with devotional exercises in English and Tamil led by the Chairman, the Rev. A. Andrew and Rev. P.B. Ragaviah.

2. Rev. J.H. Maclean, as Secretary of the Joint Committee on Union, read the following action of the said Joint Committee, dated 17th August 1901, in accordance with which this meeting was called:

“Rev. Dr. J. Chamberlain submitted the following scheme for the consummation of the Union:

“The Home authorities in Scotland and America having given their consent to the consummation of the union proposed, the Joint Committee recommends that the Presbytery of Madras and the Classis of Arcot do take the following concurrent action:

“(1) That each appoint its quota of representatives in accordance with Article 13 of the new Constitution to meet in the near future, at the call of the convener of the Joint Committee, at such time and place as may be mutually agreed upon, and constitute provisionally the Synod of the South Indian United Church.

“(2) That at an early meeting of the said Presbytery and Classis succeeding the organization of the Synod, and with the approval of the Synod, the Presbytery of Madras transfer to the Classis of Arcot the churches and congregations connected with the Walajabad and Sriperumbudur stations of the U.F.C. Mission, and the Classis of Arcot transfer to the Presbytery of Madras the churches and congregations connected with the Tindivanam, Rampet and Coonoor stations of the Arcot Mission.

“(3) That the Presbytery and Classis, each by declaratory act, adopt as its own for its future

guidance the Confession of Faith, Constitution, and Canons now mutually agreed upon, to take effect from the date of the formal transfer of the said Presbytery and Classis by the Home authorities to the said Synod of the South Indian United Church.

“(4) That the said Presbytery and Classis by formal declaratory action do recognise the Missionaries from America and Scotland connected with the uniting Missions as assessors, with voice and vote and eligibility to office, such relationship to continue until such time as by mutual arrangement between the United Church and the missionary authorities in the Home lands such relationship shall be modified or shall cease.

“(5) That at their next meeting after the organization of the Synod of the South Indian United Church the Presbytery and Classis do request their supreme authorities in the Home lands to formally transfer the said Presbytery and Classis to the Synod of the South Indian United Church, and that when such formal transfer has taken place, the Synod be recognised as the governing body, and, until a General Assembly for India be constituted, the final Court of Appeal of all the churches embraced in the Union, in accordance with Article 13 of the Constitutions and Canon 20.’

“Resolved to approve of the scheme and recommend it to the Classis of Arcot and the Presbytery and Mission Council of the United Free Church Mission; also that the scheme of Union and the above proposals for its consummation be submitted to the Corresponding Board of the Church of Scotland Mission with an expression of the earnest hope that the Church of Scotland Mission will, at an early date, see its way to take part in the Union as was contemplated in the earlier stages of the negotiations.”

Mr. Maclean also read the action of the Classis of Arcot, at its meeting of 28th August, and the action of the U.F. Presbytery of Madras at its meeting of 6th September, adopting the scheme proposed by the Joint Committee, and electing representatives to meet and constitute the Provisional Synod.

3. The roll of representatives was then called, when the members above mentioned answered to their names.

4. The Synod being thus provisionally formed, the meeting proceeded with the election of office-bearers.

On the motion of Rev. A. Andrew, seconded by Mr. J.V. Thomas, the Rev. Jacob Chamberlain, M.D., D.D., was elected Moderator.

On the motion of Rev. W.I. Chamberlain, seconded by Rev. P.B. Ragaviah, the Rev. J.H. Maclean was elected Clerk.

On the motion of Rev. J. Chamberlain, D.D., seconded by Mr. J.C. Pakianathan, it was resolved to appoint a vernacular clerk to keep the records in Tamil and give explanations in Tamil when required. Rev. P.B. Ragaviah was elected to this office.

5. The Moderator then took the chair, and thanked the meeting for his election. He suggested that Provisional Synod might at this stage appoint three committees to prepare the business for the afternoon session. The suggestion was adopted.

6. Before proceeding with the appointment of these committees it was resolved, on the motion of Dr. Wyckoff, seconded by Mr. Andrew, that the Rev. Henry Rice, Church of Scotland Mission, be invited to sit as a corresponding member of the Provisional Synod.

7. The following committees were then appointed, the motion for their appointment having in each case, been duly made and seconded:

- (1) A committee on business, to prepare a docket of the order of business at the afternoon session, the committee (nominated by the Moderator) to consist of Messrs. W.L. Chamberlain, Andrew, and Lazarus Marian, elder.
- (2) A committee on the perfecting of the organization, consisting of the office-bearers of the Provisional Synod together with the chairman of the Joint Committee on Union; this committee was also instructed to consider the matter of the larger Union proposed by the Presbyterian Alliance, and any other matters connected with the development of the work of the Provisional Synod, and to remain as a standing Committee.
- (3) A committee on the joint work of the three Missions with special reference to the issue of the joint paper (*Mangala Vasanam*) and the holding of inter-mission conferences, the committee to consist of Dr. Wyckoff, Mr. Jivaratnam, and Mr. Pakianathan, elder, with Rev. H. Rice and Mr. Benjamin, evangelist, (Church of Scotland Mission) associated.

8. Dr. Wyckoff, in accordance with Minute 8 of August 1901 of the Joint Committee on Union, commended the *Mangala Vasanam* to the Provisional Synod and asked for suggestions as to the conduct of the paper. A number of the members having expressed themselves strongly in favour of its continuance, it was resolved to refer the matter to the committee on joint work.

9. It was proposed, seconded, and agreed that the Provisional Synod adjourn to meet again at 3-30 P.M. The session was closed with prayer led by the Rev. S. Sebastian.

10. The meeting having been called to order at 3 45 P.M. by the Moderator, the report of the committee on business was presented and adopted.

11. The Provisional Synod then met in public, when the following exercises were engaged in, the Moderator presiding:

PROGRAMME.

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|----|----------------------------|-----|--|
| 1. | Hymn (<i>English</i>) | ... | "I love thy Church, O God." |
| 2. | Prayer (do) | ... | Rev. W. Meston. |
| 3. | Scripture (<i>Tamil</i>) | .. | John xvi, 1-20. Rev. P.N. Appavoc. |
| 4. | Hymn (<i>Tamil</i>) | ... | No. 803, announced by Rev. H. Rice. |
| 5. | Address (do) | ... | Rev. J. H. Wyckoff, D.D. |
| 6. | Hymn (<i>English</i>) | ... | No. 152 announced by Rev. J. H. Scudder. |
| 7. | Address (do) | ... | Rev. J. H. Maclean |
| 8. | Prayer (<i>Tamil</i>) | ... | Mr. J. C. Pakianatan. |
| 9. | Doxology (do) | ... | |

The Provisional Synod thereafter proceeded with its deliberations, the public audience having withdrawn.

The Moderator then presented the Report of the Committee

on the perfecting of the Constitution, and resolutions on the various matters brought up were passed by the Provisional Synod as follows, each resolution having been duly proposed and seconded:

- (1) The Classis of Arcot and the United Free Church Presbytery of Madras having taken concurrent action, as proposed by the Joint Committee, recognising the Missionaries from the Home lands as assessors of those bodies respectively, *Resolved* (a) that the concluding portion of Article 12 of the proposed Constitution of the South Indian United Church be altered so as to read,—“In view of the peculiar relation that Missionaries sustain to the Home and the Native churches, they shall, while remaining connected with the Home church and subject to its jurisdiction alone, be recognized by the Presbyteries as assessors, with voice and vote and eligibility to office and to election as delegates to the Synod, such relation to continue until such time as by mutual arrangement between the United Church and the Missionary authorities in the Home lands, such relationship shall be modified or shall cease.”

(b) That in Article 13, “The Synod,” the second clause read “Each Presbytery shall appoint one Minister and one Elder for every two churches within its bounds, and one Missionary assessor for every two Missionaries who are not Pastors of churches.”

(c) That to that Article 13 be added the words “Until the consummation of a still larger union the Synod shall be the final Court of Appeal of all the churches embraced in the Union.”

- (2) Resolved that the Confession of Faith, Constitution and Canons, approved of by the Home churches be, as thus modified, adopted by the Provisional Synod, as the Confession of Faith, Constitution and Canons of the South Indian United Church:

- (3) Resolved to appoint committees as follows to translate the Confession of Faith, Constitution and Canons into the vernaculars:

(a) *Tamil*.—Rev. A. Andrew (convener), Dr. J. W. Scudder, and Rev. Messrs. M. Peter and P.B. Ragaviah.

(b) *Telugu*.—Dr. J. Chamberlain (convener), Messrs. Joseph John, J. M. Sundaram, and P.B. Ragaviah.

- (4) Resolved to appoint a Committee, consisting of Rev. A. Andrew (convener), Dr. J. Chamberlain, Dr. J.H. Wyckoff, Dr. L.R. Scudder, Rev. J. Stewart and Rev. P.B. Ragaviah, to consider the financial questions involved in the formation of the South Indian United Church, with special reference to the support of the ministry, with a view (1) to defining the relation which the United Church is to bear to the Home churches so long as supplements to the Pastors' salaries are given by these churches, and (2) to unifying, as far as may be found practicable, the financial system of the two sections of the United Church: the Committee to report to the first regular meeting of the Synod.

- (5) Resolved that a representative be sent from the

Lieutenant-Governor, Sir Charles Elliott, K. C. S. I., who has been a warm friend of the movement in every way. Mr. Marindin, Mr. L. P. Pugh, Mr. Grant Gordon and the Rev. R. Kilgour, B. D., took part in the ceremony.

Mr. Graham has already thirty-two children in the Home, twenty-nine more have been accepted and will shortly be admitted, and a great number of other applications have been received. Miss Hunter, from Dr. Barnardo's Ilford Cottages; Miss Carswell, who comes as Honorary Worker and who has been trained in the Edinburgh Children's Hospital; and Mr. David Leighton, who will be the Agricultural Superintendent, are all on their way to India.

*

We regret exceedingly that Rev. John Torrance, of the United Free Church of Scotland's Mission, Poona, is obliged to leave India on account of ill health, with no prospect of returning. Such earnest and valued workers can with difficulty be spared. We are glad to see that he leaves behind him as a fruit of his studies a "Life of Paul" in Marathi, an "Analysis of the Epistles of Paul," and his latest contribution to the study of the Bible a short "Commentary on the Philippians." We wish him a safe journey, and are sure that though he may not be permitted to labour again in this land, he will still labour for India in his home land.

Dnyanodaya

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THE PROPOSED CONSTITUTION

In our four issues of November and December 1900 we gave in full the proposed Confession and Constitution of the South Indian Church so that all our readers might have it before them, and those who kept it on file will doubtless have found the advantage of this. It might have been well had the Committee at Dehra ordered the printing of it in its minutes: but perhaps the desire for economy prevailed, and all the more inasmuch as no funds have yet been sent in to meet the expense already incurred.

In the short time which now remains before the meeting at Allahabad it may be helpful, especially to delegates, to have before them the following notes on the Constitution with proposed modifications. The Committee at Dehra recommended that, with a view to an immediate advance towards union, the Constitution be accepted with such slight modifications as may be deemed necessary after consultation. The only Presbytery we have since heard from on the subject is the Canadian, which agreed to this and proposed several modifications.

Articles 1 to 4 are on The Church Invisible, The Church Visible, Particular Churches, and Local Churches.

Article 5 is on Worship, and on this the suggestion was made that it be modified to allow elders under certain circumstances to dispense the sacraments. This is in line with the action of the Irish General Assembly of 1900.

Articles 6 to 9 are on Ministers, Licentiates, Elders and Deacons. Here the suggestion is that instead of 6, 8 and 9 there be one on Officers, as follows:—The office bearers of the Church are Elders (or Bishops) and Deacons. They shall be male members in full communion. Those elders

regularly set apart by ordination for the preaching of the Gospel of Christ, the administration of the sacraments, and the government of the Church, are called Ministers or teaching elders; ministers installed over one or more churches are called Pastors; those appointed by a Presbytery to evangelistic work are called Evangelists; those holding chairs of Instruction in theological schools recognized by the General Assembly are called Teachers. Those elders chosen and set apart by ordination to join in the spiritual care and government of the Church are called Elders as distinguished from Ministers or teaching elders. Ministers and Elders only are eligible as members of Session and superior Church Courts. Deacons are representative officers chosen by a church to assist in the care of the poor and administration of the finances. In churches which do not elect deacons the functions of the office shall be performed by the elders. While the care of the finances shall ordinarily lie with the deacons the pastor and elders shall sit with them in council, with full voting powers, the body thus composed being known as the Board of Deacons.

Article 10 is headed Representative Assemblies. To avoid confusion with General Assemblies it is suggested that this be changed to "Church Courts."

Article 11 is on Sessions, and, besides a minor change, it is suggested that the last sentence be left out, on the ground that it is better not to provide in a permanent Constitution for such a state of matters as the partial support of a church by a Mission.

Article 12 is on Presbyteries, and the most important suggestion is one which calls for special attention. The last sentence originally stood:—"In view of the peculiar relation that Missionaries sustain to both the home and the native churches they shall, while remaining connected with the Home Church and subject to its jurisdiction alone, be admitted to full standing in the Indian presbyteries and synod". This was afterwards changed by substituting the words, "act as assessors", for the words, "be admitted to full standing"; and this note was added:—"Note: An assessor has power, or may have, to speak or vote, and the term expresses, according to custom, the position of an office-bearer whose full standing is in one court which has jurisdiction over him, but who is appointed for a longer or a shorter time to act as a member of another". The Committee at Dehra suggested substituting, "even if" for "while" and adding the proviso "that the presbyteries have power to sever this connection, if deemed necessary, or on appeal to the higher courts". The suggestion of this Presbytery is that missionaries shall have full standing in both, and shall be subject to the jurisdiction of each to the extent of their membership therein. That is, each church may discipline or, if necessary, cut them off from office or membership in itself; without affecting their standing in the other church. The object is to secure for the Indian Church what in new Presbyteries may be absolutely essential, the full membership of the missionaries, without establishing an offensive one-sided and unpresbyterial relation between them and their Indian Co-presbyters, and also without compelling their abandonment of their membership and office in their home church.

fled religion got from the famine its chance of showing its light, and the melting away of prejudice allowed of some consideration of its claims, numbers of these *bhagats* felt that this was the European-borne religion they had been waiting for and eagerly studied the Gospel message. Only a few weeks ago some 22 were baptised, after having been carefully tested and found to stand firm through at least two heathen festivals in which they had hitherto been accustomed to take part. There are in addition a large number of enquirers, and altogether the work is one which will repay careful attention and which demands much prayer from all God's fellow-workers.

*

Mr. and Mrs. McNeill have received orders to take furlough next spring. It required the gentle pressure of the Home Authorities to induce these devoted workers to avail themselves of the rest long since due. A quaint evidence of the affection and admiration felt in Dohad for Mr. McNeill as friend and physician is to be found in a list of "fees" recently pressed on him by various people, which includes some acres of land, a crocodile skin and a hen! Mr. McNeill will be succeeded by Mr. Hanna, whom the Council had the pleasure of welcoming as a much needed recruit to their terribly reduced ranks. Had it not been for his arrival, the entire staff of the Mission would be reduced next spring to a single missionary and his wife! Few missions stand in greater need of the missionary prayer Christ taught His disciples.

*

Dr. Andrew McKaig's resignation of his connexion with the Mission was reported from home. He appeared to have obtained a position in connection with the Church of Scotland Mission at Kalimpong, but the action of that Church in accepting the agent of another without consulting them on the subject seems to demand some explanation.

*

At the subsequent meeting of the Presbytery—the first regular meeting since its formation—Mr. Montgomery was also present and was asked (in Gujarati) to sit and deliberate. The minutes which we then read for the first time in Gujarati were not beyond the appreciation of a stranger who could study with interest the Gujarati pronunciation of such jaw-breaking names as Rathafurryeland and Tempalapathrik.

*

It was decided among other things to make a definite effort to bring the question of self-support before the people, but the cat of *Mabapism* leaped rather incongruously from the bag when one of the native pastors suggested that the Mission should first raise the material condition of the people, and when they were well off they would better bear appeals to their pockets!

*

A conference has been arranged by the Presbytery for all workers within its bounds. It is to be held at some central station towards the end of March. It has long been felt that the exigencies of work and business lasting from morning till night have left no time at Presbytery meetings for the even more important and urgent business of prayer. This conference is an experiment in the direction of making up this deficiency, and with prayer and preparation on the part of all concerned it should

prove a great stimulus and spiritual help to all the workers, women as well as men, who are able to attend.

J. S. S.

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PRESBYTERIAN ALLIANCE.

The seventh Council of the Presbyterian Alliance began its sittings in the Jumna Mission Church Allahabad, on Wednesday afternoon, Dec. 11th, the Rev. Dr. K.C. Chatterjee of the A.P. Mission, Hoshiarpur, presiding. The Church of Scotland, U.F. Church of Scotland, Irish Presbyterian Church, American Presbyterian Church, United Church of South India, U.P. Church of North America, Canadian Presbyterian Church, Reformed Presbyterian Church of America, the Welsh Presbyterian Church and the Original Secession Church were represented.

The Rev. J. Gray of Ajmere was appointed Moderator and the Rev. Dr. Taylor, Vice-Moderator. The Rev. J.A. Graham of the Church of Scotland Mission, Kalimpong, was continued as Clerk. The Rev. John Cameron, chaplain, Dinapore, was appointed Secretary of the meetings. Dr. Fraser Campbell presented the report of the Committee appointed to prepare a synopsis of doctrine, in which it was recommended that the Alliance accept as its synopsis the Confession of Faith of the South India Synod with certain modifications. This synopsis had been printed and circulated to clerks of Presbyteries and to members of the Committee for Completing the Basis of Union, and had again been considered, along with the replies received, at the Committee meetings on the 9th, 10th and 11th instant, and certain modifications had been made.

The Revd. Dr. Chatterjee presented the report of the Committee for Completing the Basis of Union which recommended the acceptance by the Alliance as the Confession of Faith of the Church to be formed, the Synopsis of Doctrine as finally amended by the Committee, and that the Constitution and Canons of the South India Synod as amended be accepted for the present. The Committee also recommended that the name should be "The Church of Christ in India, Presbyterian."

NAME.

After full consideration of the different names suggested the Council, by a considerable majority (several brethren dissenting, however) adopted the name which had finally been recommended by the Committee—The Church of Christ in India, Presbyterian.

CONFESSION OF FAITH.

The following is the Confession, with its Preamble, as finally adopted:—

Preamble.

The Church of Christ in India, Presbyterian, in adopting the following as its Confession of Faith, to be subscribed by ministers, licentiates, and elders, does not thereby reject any of the doctrinal standards of the parent churches, but on the contrary commends them—especially the Westminster Confession of Faith, the Welsh Calvinistic Confession of Faith, the Confession and Canons of the Synod of Dort,—as worthy exponents of the Word of God, and as systems of doctrine to be taught in our Churches and seminaries.

Article I.

The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

Article II.

There is but one God, and He alone is to be worshipped. He is a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, truth and love.

Article III.

In the Godhead there are three Persons, the Father, the Son and the Holy Spirit, and these three are one God the same in substance, equal in power and glory.

Article IV.

All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, He worketh all things according to the counsel of His will, and they serve the fulfilment of His wise and good and holy purposes.

Article V.

God created man, male and female, after His own image, in knowledge, righteousness and holiness with dominion over the creatures. All men have the same origin, and are brethren.

Article VI.

Our first parents, being free to choose between good and evil, and being tempted, sinned against God; and all mankind descending by ordinary generation from Adam, the covenant head of the race, sinned in him and fell with him and have no ability of will to any saving good. To their original guilt and corruption, those capable of so doing have added actual transgressions. All justly deserve His wrath and punishment in this present life and in that which is to come.

Article VII.

To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. The eternal Son became true man and so was and continueth to be true God and true man, in two distinct Natures and one Person for ever. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary, yet without sin. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and whence He shall come again to raise the dead and to judge the world.

Article VIII.

The Holy Spirit who proceedeth from the Father and the Son, maketh men partakers of salvation, convincing them of their sin and misery, enlightening their minds in the knowledge of Christ, renewing their wills, persuading

and enabling them to embrace Jesus Christ freely offered to them in the gospel, and working in them all the fruits of righteousness,

Article IX.

God chose a people in Christ before the foundation of the world, that they should be holy, and without blemish before Him in love: having foreordained them unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of His will, to the praise of the glory of His grace which He freely bestowed on them in the Beloved. God maketh a full and free offer of salvation to all men, and commandeth them to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience to God's revealed will. Those who believe in Christ and obey Him are saved, the chief benefits which they receive being justification, adoption into the number of the sons of God, sanctification through the indwelling of the Spirit, and eternal glory. Believers may also in this life enjoy assurance of their salvation. In His gracious work the Holy Spirit useth the means of grace, especially the word, sacraments and prayer.

Article X.

The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is the washing with water in the name of the Father and of the Son and of the Holy Spirit, and is a sign and seal of our union to Christ, of regeneration and renewing of the Holy Spirit, and of our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is to be observed by His people till He come, in token of their faith in Him and His sacrifice, of their appropriation of its benefits, of their further engagement to serve Him, and of their communion with Him and with one another. The benefits of the Sacraments are not from any virtue in them, or in him that doth administer them, but only from the blessing of Christ and the working of His Spirit in them that by faith receive them.

Article XI.

It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to give as God may prosper them, to manifest a Christ-like spirit among themselves and towards all men, to labour for the extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

Article XII.

At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. Those who have believed and obeyed the gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

THE INDIAN PRESBYTERIAN ALLIANCE.

The Indian Presbyterian Alliance which holds its seventh Conference in Allahabad during this week—Wednesday, 11th, to Friday, 13th, is not a new institution, though of late years it has been much in abeyance. Until the Conference, which met in February last in Allahabad, no general meeting had been held since 1889, but since that date there has been a marked advance in the desire for union both among the Churches in Britain and America and among their representatives in India. The revival of the Indian Presbyterian Alliance took place at an informal meeting of missionaries held in London on the 27th September, 1900. They unanimously resolved to call for a meeting of the Alliance to promote the object of Presbyterian Union in India. Before 1863 practically nothing had been done to bring about a corporate union of all Presbyterians in one united church for the whole country. There had been perhaps an occasional reference to the subject in conversation or in correspondence between members of some of the Presbyterian churches. In 1863 there appeared a *Brochure* entitled "Plea for a Presbyterian Church of India," addressed to the ministers, elders, deacons and people of the various Presbyterian bodies in India, from the pen of an elder of the Church of Scotland, Mr. J. T. MacLagan, a Bengal Civilian. At a Missionary Conference held in the Punjab at the close of 1862, an essay on the subject of "an Indian Catholic Church" had been read by the late Rev. Dr. John Newton, and though the writer acknowledged that the time had not then come for decisive action, he made it evident that it was not a measure outside the bounds of practicability, and that as a first step towards external union among Christians of all Churches, the Presbyterian Churches whose doctrines, discipline and mode of worship were practically the same should come together in one ecclesiastical enclosure. This "Plea" was very favourably noticed by some of the Indian papers, and the plan therein advocated was warmly commended to the favourable consideration of those who were addressed.

The result was that the subject was brought before the Synod of Northern India at its meeting held in Umballa on 13th November, 1865, and a Committee consisting of Messrs. Morrison, Walsh and Scott was appointed to correspond with the different Presbyterian Churches in India to ascertain what could be done in the matter. This Committee's report was presented at the next meeting of the Synod at Saharanpur on 19th December, 1868. It showed that communications had been opened up with churches, courts and individuals representing all branches of Presbyterianism in India, and that answers had been received representing all the churches except one, and in every case the object was cordially approved. No objections were offered though the difficulties to be overcome were freely suggested. A new committee consisting of the Rev. J. H. Morrison, J. J. Walsh, and S. H. Kellogg, and composed of one member from each of the three Presbyteries, was appointed to continue the correspondence with reference to the matter. The outcome of this correspondence was a Conference of Presbyterians which met at Allahabad on 8th January, 1871. It was felt that to be effective an Alliance must be thoroughly

representative of the churches, and after considerable deliberation on the possibilities of organisation it was resolved to call a second Conference for November of the same year. This met on the 16th November and numbered 33 ministers and four elders. The Rev. Dr. Murray Mitchell was Chairman. The desirableness of corporate Union for all Presbyterians as a first step to a United Indian Church, was emphasised, but its immediate accomplishment on account of certain practical difficulties was felt to be impossible.

It was decided to hold a general convention of ministers and elders from time to time. At the General Missionary Conference held in Allahabad in December 1872, 41 ministers and elders representing eight Presbyterian Churches met and resolved that "without reference to any organic union, the different Presbyterian Churches in India should as speedily as possible be consociated together for consultation and co-operation. Such a consociation being declaratory of the agreement which exists between the different Presbyterian Churches in India, but in no degree compromising the position which they occupy in connection with their respective churches at home." Another Conference was held in Allahabad in November 1873 and resulted in the foundation of the Indian Presbyterian Alliance. A basis for the Alliance was agreed upon in agreement with the system of doctrine and the general principles of Church polity which are common to the standards of the Presbyterian Churches of Europe and America.

The powers of the Alliance were determined to be merely consultative and advisory. It was agreed to meet every two years and to start a periodical for missionary and Presbyterian intelligence—*The Indian Standard*. Another Conference was held in 1875 to reconsider the constitution which was finally settled, and the four objects of the Alliance were clearly stated to be to promote mutual sympathy and the sense of unity among the Presbyterian Churches in India, to arrange for co-operation and mutual help, to promote the stability and self-support of the native churches and to prepare the way for an organic union among the native Presbyterian churches in India.

The first Council of the Alliance was held in 1877 and was taken up with the consideration of the statistics of the Presbyterian Churches in India, the deliverances of the Home Churches upon the Alliance, and the powers which might be conferred upon it, the preparation or translation of works bearing on Presbyterian polity and on Calvinistic doctrine and the collecting of the formalaries of those Home Churches whose Missions were represented in the Alliance. The second Council was held in 1880, and considered among other matters the preparation of a statement of doctrine and the question of local organisation. The third Council was held in Allahabad in December 1883, the fourth in Bombay in December 1886, and the fifth in Calcutta in 1889. The last Conference was one that filled many a heart with hope and it was believed that a great step toward union had been achieved. But for various reasons no further meeting of the Alliance was held till February of this year. Once again the desirability of organic union was emphasised and question

of doctrine and worship were discussed, a Committee was appointed to draw up a synopsis of doctrine based on the Westminster Confession of Faith and send it to Presbyteries and other bodies for their opinion and suggestions before the next meeting of Alliance.

It is this Committee's report and the opinions and suggestions of Presbyteries which are to be before the meetings of the seventh Council to be held this week. There are 11 branches of the Presbyterian Church at work in India and recent events have done much to strengthen the desire for union. The union of the churches in Australia, and of the Free Church and United Presbyterian Church in Scotland has done much to encourage the hope that a successful union will speedily be accomplished in India.—*Pioneer*.

PRESBYTERIAN ALLIANCE.

(Continued from page 4)

FORMULA OF SUBSCRIPTION TO THIS CONFESSION OF FAITH; TO BE APPENDED THERETO.

I receive and adopt the Confession of Faith of this Church as based on and in accord with the word of God; and I declare it to be the confession of my faith.

NOTE. In administering this test the Courts of the Church exercise the discretion and charity that are required by the word of God and demanded by the interests of the Church.

*

Committees were appointed to translate the Confession into the various languages.

CONSTITUTION.

It will be sufficient at present for us to indicate the principal changes which have been made in the Constitution adopted by the South India Synod. In every case, of course, the words 'General Assembly' were substituted when necessary, for 'Synod'.

In Article 5 it is said that the sacraments, "except in extreme cases", should be dispensed by a minister.

The exception meets such cases, *e. g.* as those provided for by the Irish General Assembly in 1900.

From Article 11, on Sessions, is struck out the last sentence and Note, which made provision for what at best should be only a temporary arrangement.

In Article 12, on Presbyteries, is probably the most important change. The relation of missionaries to their Home Churches and to the Indian Church has been one of the most difficult problems to be solved, and the brethren in South India have changed their proposals from time to time. The action now taken seems clearly to meet best the different difficulties. Instead of the last sentence and Note, is substituted the following:— "In view of the peculiar relation that foreign ordained missionaries and ministers sustain to both their Home and the Indian Churches, they may, even if remaining connected with their Home Churches, be admitted to full standing in the Indian Church also, and in that case shall be subject to the jurisdiction of both."

This makes possible the continuance of a connection with their Home Churches which some men and Churches, it is understood, insist on; and yet it avoids the unbecoming and un-*Presbyterian* proposal, which would

be an insult to the Indian Presbyters, that foreign Presbyters should exercise a jurisdiction over them, which would not be mutual.

A new Article, on the General Assembly, was of course necessary.

And in the last Article, on Amendment of the Confession and Constitution, the last two sentences were changed to read:—"If two-thirds of the entire number of votes cast be in favour of the amendment, it shall become a part of the Constitution, or Confession of Faith."

CANONS.

So much time was occupied with the more important matters of the Confession and Constitution that when the Canons or rules were reached many delegates had left, and those who remained were tired out and desired to leave all but a few most obviously necessary changes to be made later, especially as a Canon can at any time be amended by a two-third vote of the General Assembly, after fifteen days' notice.

Removal of a minister's name from the roll of Presbytery was not left so easy; election of a pastor is to be by a majority of votes cast at a regularly called meeting of members in full communion. The last part of the Article on Election of Pastors was struck out. Admission of a minister or licentiate from another Church was made to require reference to Synod. On this and the initial step in the election of elders very decided difference of opinion was expressed; and the final form of these and other Canons was left to be fixed later. Meanwhile the columns of the *Indian Standard* will afford opportunity of full discussion.

LOCAL ORGANIZATION.

On local organization there was little or no difference of opinion. Instead of five Synods, as contemplated twelve years ago, seven were arranged:—the Synods of Madras, with three Presbyteries; Bombay, with three; Bengal, with two; Assam, with five; The North-West, with three; Rajputana and Central India, with three; and The Panjab, with six. The brethren from Gujerat were associated, on linguistic grounds, with the Hindi rather than the Marathi synod; but their hope is that ere long they will have a Gujerathi synod.

*

The above scheme of union is to be sent down as soon as possible to Presbyteries with request that they take action at an early date.

A representative committee was appointed and empowered to consider the replies from Presbyteries; to modify the scheme accordingly; and send it back to Presbyteries if necessary for re-consideration, and for transmission to the Home Assemblies when practical unanimity has been secured; but no essential feature of the scheme is to be changed without laying it before a meeting of Alliance.

Statistical Tables are to be published with the Minutes of the Alliance. A Financial Committee was also appointed.

"Dr. Fraser Campbell, Editor of the *Indian Standard* received the thanks of the Council for the invaluable services he has rendered to the Alliance in conducting its recognized organ, the *Indian Standard*, and the Council expressed the hope that all members of the Alliance would give him all possible co-operation."

A note of hearty thanks was adopted, to "Our hosts" in Allahabad, who had done so much for our comfort.

The Rev. Dr. Chatterjee, ex-moderator, received our congratulations on the honours which he had received during the term of his Moderatorship, viz. the Doctorate of Divinity, and the Kaiser-i-Hind medal.

A letter of greeting was adopted, to the Synod of the South India United Church, and after a short address by the Moderator the Council was adjourned to meet in Allahabad at the call of the Moderator and Clerk.

Rev. Mr. Chatterjee

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MR. STEER

MINUTES

OF

Presbyterian Alliance Committees

CONVENED AT

DEHRA DUN, N. W. P.,

ON

September 27th, 28th and 30th, 1901.

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Railam :

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MINUTES OF ALLIANCE COMMITTEES.

COMMITTEE ON SYNOPSIS OF DOCTRINE.

The Committee on Synopsis of Doctrine met at Dehra Dun on September 28th and 30th, present Rev. Drs. Campbell (Convener), Chatterjee, Wherry and Taylor. Rev. Robert Morrison, being present, was asked to sit and deliberate. Letters were read from Rev. Drs. Stewart and Jacob Chamberlain. Rev. Dr. Youngson is at present not in India.

Communications were read showing that :—

The United Free Church Presbytery of Calcutta is unanimously of opinion that the Doctrinal Basis should be a brief and simple Statement of Doctrine,

The U. F. Ch. Presbytery of Nagpur favours the adoption of the Confession of Faith of the South Indian Church (with its preamble), with slight modification.

The U. F. Ch. Presbytery, Western India, is emphatically of opinion that the Doctrinal Basis should consist of a simple statement of the cardinal doctrines of the Christian faith.

The Canadian Presbytery recommends that the Doctrinal Basis be the Short Statement of the Scotch Missions, that is, the South Indian Confession, with modifications.

The Welsh Calvinistic Methodist Mission Conference are " pleased with the Confession of Faith. It is succinct, and all that is needed is embodied in it."

The American Presbytery of Allahabad accepts the basis adopted by the Alliance at its last meeting, namely the Westminster Confession of Faith.

After careful consideration the Committee resolved to recommend that the Alliance accept, as the Synopsis which it was appointed to present, the Confession of Faith of the South Indian Synod modified as follows :—

“ 1. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty. (Instead of the word “duty” the word “practice” would be preferred.)

2. There is but God,—a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal, and unchangeable, in His being, wisdom, power, holiness, justice, love, and truth; and He alone is to be worshipped.

3. In the Godhead there are three Persons, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory,

4. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

5. God created man, male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

6. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God; and all mankind descending from Adam by ordinary generation sinned in him and fell with him, and, offending

in manifold ways against the good and holy law of God, justly deserve His wrath and punishment in this present life and in that which is to come.

7. To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin, He was, and continueth to be, true God and true man, in two distinct Natures and one Person for ever. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

8. The Holy Ghost, who proceedeth from the Father and the Son, maketh men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as He is freely offered to them in the gospel, and working in them all the fruits of righteousness.

9. God having, before the foundation of the world, decreed to give His Son to be its Saviour, and having of His own sovereign grace chosen in Him a people, that they should be holy, sent His Holy Spirit to apply to them the purchased redemption, and now commandeth all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience

to His revealed will. Those who so do are saved, and it is their privilege to be assured of their salvation. Being justified, pardoned and adopted into the number of God's children, they grow in holiness through the indwelling of the Spirit of God, and so inherit eternal glory. In all His gracious work the Holy Spirit useth and blesseth all means of grace, especially the Word, sacraments and prayer.

10. The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of our union to Christ, of regeneration and renewing of the Holy Ghost, and of our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is to be observed by His people in token of their faith in Him and His sacrifice, of their appropriation of its benefits, of their further engagement to serve Him, and of their communion with Him and with one another.

11. It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to manifest a Christ-like spirit among themselves and towards all men, to pray, labour and give as God may prosper them for the support and extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

12. At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. The unbelieving and wicked shall go away into eternal punishment, but the righteous into eternal life."

It was agreed that the above Synopsis, namely, the South Indian Confession of Faith as modified, be printed, and a copy sent to each member of the General Committee, also ten copies to the Clerk of each Presbytery, with a request that the opinion or suggestions of the Presbytery be communicated to the Convener, Rev. Dr. Fraser Campbell, Rutlam, on or before the 30th of November,

J. FRASER CAMPBELL,

Convener,

COMMITTEE ON COMPLETING BASIS OF UNION.

The Committee appointed by the Sixth Council of the Presbyterian Alliance to complete the work of formulating in detail the basis of union met this 27th day of September 1901 at the call of the Convener in the Mission House, Dehra Dun. The following members were present throughout the session; Rev. K. C. Chatterjee, D. D., Convener, Hoshiarpur; Rev. J. Fraser Campbell, D. D., Rutlam; Rev. G. P. Taylor, D. D., Ahmedabad; Rev. E. M. Wherry, D. D., Ludhiana; Rev. R. Morrison, Lahore (Dist).

The meeting was opened with prayer by the Convener.

Rev. R. Morrison was chosen clerk of the meeting.

The Report on the Form of Worship, being still incomplete, was not formally tabled but the opportunity was taken of reading it in committee. The committee thoroughly appreciate the excellent work done by the Rev. Mr. Andrew the Convener and his sub-committee and desire to convey to them their hearty thanks. They express their general approval of the detailed forms attached to the Report, but are very definitely of opinion, that, though the forms suggested are held to be beneficial

and much to be commended, no forms, however good, should be imposed upon the United Church as obligatory or essential. It seems to this committee desirable that the details as to Forms of Worship be specified only after the formation of the United Church, and that the forms already prepared by the Sub-committee together with such additions as will then be necessary be submitted for adoption to the Synods of the United Church as a Book of Forms helpful to the ministry.

The clerk of the meeting was directed to communicate the above resolution to Mr. Andrew with his report and a fuller explanation and expression of the sentiments of the members present.

Meanwhile we would request the Sub-committee to prepare a brief statement of the essential principles which should regulate public and private worship.

With the exception of the clause confining the administration of the sacraments to the minister, which we do not consider sufficiently fundamental for such a statement, we recommend Art. 5 of the Constitution of the South Indian United Church as a working basis for such a statement.

After prayer, the meeting adjourned to meet at 8 o'clock the following morning.

*

Sept. 28th, 8 A.M.

The Committee resumed business after prayer by the Convener.

It was resolved that in the ordination service the formula of acceptance of the creed of the United Church be as follows :—

“ I sincerely receive and adopt the Confession of Faith of this Church, as containing the system of doctrine taught in the Holy Scriptures.”—and that the sub-committee on Form of Worship be informed accordingly.

A letter from the Rev. Jacob Chamberlain, D. D., was read before the Committee, for which the Committee desired to record its thanks.

It was resolved that the stated clerks of the various Presbyterial bodies be requested to furnish the Clerk of the Alliance with Presbyterial lists corrected up to as near December 1st as possible.

The Report of the Sub-committee on Polity was presented as a progress report by Rev. R. Morrison, the Convener. This Report so completely approved itself to this Committee, that, had proceedings been at the initial stage, the Report would have been cordially recommended for adoption by the Alliance. But inasmuch as the Constitution of the South Indian United Church has already been adopted by the brethren of the South, this Committee are of opinion that, with a view to an immediate advance towards union, the said Constitution be accepted, with such slight modifications as may be deemed necessary after consultation.

After reading the “ Constitution ” and indicating slight emendations thereto the Sub-committee was instructed to complete the work on similar lines and report to the General Committee at its next meeting.

After prayer, the Committee adjourned to meet at the call of the Convener.

September, 30th.

The meeting was opened with prayer by the Convener.

It was resolved to recommend that the name of the Church after union be *The United Church of India*.

It was resolved that the Synopsis of doctrine prepared by the committee appointed by the Alliance for that purpose, to wit the Confession of Faith of the South Indian United Church as now modified, be recommended for adoption as the Confession of Faith of the United Church of India.

A progress report on Local Organization for the N. W. P., Rajputana, and Central India, received from the Rev J. J. Lucas, D. D., was read and accepted.

It was resolved that the proceedings of this meeting be sent to the Editor of the *Indian Standard* for publication and that the Superintendent of the Mission Press Rutlam be requested to print 1000 copies for circulation in the Presbyteries and Council.

After final reading the Minutes of the meeting were approved.

After prayer and the benediction by the Convener, the Committee adjourned to meet in Allahabad on Saturday the 7th of December next.

The following emendations were also proposed to the *preamble* of the South India "Scheme of Church Union."

2. Name.—"The United Church of India."

3. Delete "to be subscribed to" and insert "for subscription."

Delete "these ancient" and insert "those venerable."

Delete "and deacons" inserting "and" before "elders."

Emendations proposed by the Committee of the Alliance to the *Constitution* of the South Indian United Church:—

Article 10. The first sentence to read as follows:—

The United Church of India administers government through sessions, presbyteries, synods and a general assembly.

In the same article delete "assemblies" and insert "courts."

Article 11. In the sentence, "until a church is self-supporting there shall be etc.," delete "shall" and insert "may"

Article 12. After "appoints representatives to the synod" insert "and general assembly." Change the last sentence to read as follows:—

"In view of the peculiar relation that Missionaries sustain to both the home and the native churches they shall, even if remaining connected with the Home Church

and subject to its jurisdiction alone, be admitted to full standing in the Indian Presbyteries, with the proviso that the Presbyteries have power to sever this connection if deemed necessary, or on appeal to the higher courts."

Article 13. Delete, "The synod is the representative body of the Presbyterian Church of South India, and its counsellor ; and to it " In the place of "and to it " insert "To the Synod," Delete "its" immediately following and insert "the " and after "interests" insert "of the presbyteries within its bounds." Delete "interprets the Constitution, Canons and Confession of Faith," Delete the last sentence.

Insert ; "Article 14. The General Assembly. The General Assembly is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every five churches within its bounds. To the General Assembly belongs the general care of all the work and interests of the United Church of India. It therefore organizes, unites and disbands synods, fixes their bounds and reviews their records ; decides references and appeals regularly presented ; interprets the Constitution, Canons and Confession of Faith, and maintains order throughout the Church. The General Assembly may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian Schools and Colleges."

In Article 15 substitute "General Assembly" for "synod" whenever the latter word occurs.

R. MORRISON,

Clerk.

OCT 5 1901

MR. SPEER.

MEMORIAL

FROM THE

CLASSIS OF ARCOT TO THE GENERAL SYNOD

OF THE

REFORMED CHURCH IN AMERICA,

REGARDING

ORGANIC UNION OF NATIVE CHURCHES

IN SOUTH INDIA.

PRESENTED THROUGH THE BOARD OF FOREIGN MISSIONS.

1901.

MADRAS :

PRINTED AT THE M. E. PUBLISHING HOUSE.

1901.

To

*The General Synod of the
Reformed Church in America.*

DEAR FATHERS AND BRETHREN :

The Classis of Arcot, in transmitting for the consideration and approval of General Synod the accompanying scheme for organic union of the churches connected with the Classis of Arcot and the Madras Presbytery of the United Free Church of Scotland, desires to make the following explanatory statement :—

At its annual meeting in January 1900, the Arcot Mission invited the Church of Scotland and the Free Church of Scotland Missions, which are occupying territory contiguous to Arcot, to meet a similar Committee of the Arcot Mission, to consider (1) upon what lines the three missions might co-operate in their common work; (2) to discuss the feasibility of establishing a joint Synod for the Native Churches. Both the neighbouring missions responded cordially, and the first meeting of the joint Committee was held in Madras on the 28th February, 1900, Revs. J. W. Scudder, D.D., J. H. Wyckoff, D.D., and W. J. Chamberlain, PH D., representing the Arcot Mission; when a plan of co-operation in theological training of native Christians, and in educational and literary work, was agreed upon; and a sub-committee was appointed "to consider and submit a scheme providing for the union of the native churches of the three missions." As the plan of co-operation in theological training presented some possible difficulties owing to the endowment fund of the Arcot Theological Seminary, the matter was referred through our Foreign Mission Board to General Synod in June last, when Synod took unanimous action favoring the development of the Arcot Theological Seminary into a union institution for the three missions. (See pp. 708-711, Synod Minutes for 1900.) In passing its deliverance on the subject of a union seminary, Synod adopted as its own the following utterance of the Committee regarding union, etc., of native churches in India :—
"Your Committee unanimously approve of the course hitherto pursued by the Arcot Mission, under the sanction of successive Synods, looking towards a closer co-operation of missionaries in India. A native church of Christ in every country we believe to be

the logical outcome of preaching the Gospel to the heathen. The organization of such a church would mark an advance in missions, and must become the theme of congratulation and thanksgiving." (p. 710.)

Eneouraged by this deliverance of Synod, and also by the favorable action of the Foreign Missions Committee of the Free Church of Scotland, (the Established Church not being yet ready for organic union, though cordially approving the plan for co-operation), the sub-committee above referred to proceeded to prepare a scheme of organic union, which was presented to the Joint Committee, July 28, 1900, and being revised and approved by them, was submitted to the respective missions. The Arcot Mission spent nearly two days in going carefully over the proposed Confession of Faith, Constitution and Canons, after which they were laid before the classis of Arcot, which body adopted them provisionally, subject to the approval of our Foreign Mission Board. On being forwarded to the Board in New York, the scheme was put in the hands of a Sub-Committee consisting of the Cor. Sec., Rev. Dr. Cobb, Rev. Dr. C. L. Wells, and Rev. J. G. Fagg, together with Rev. Dr. Jacob Chamberlain and Rev. Dr. L. R. Scudder of the Arcot Mission then in America. This sub-Committee, after suggesting certain amendments reported favourably on the plan to the Executive Committee, which unanimously adopted its report. The Foreign Missions Committee of the Free Church of Scotland also took similar action.

On being returned to India the scheme underwent a final revision by the Arcot Mission, the Classis of Arcot, and the Joint Committee, in the light of the suggestions received from the Home Boards, and is now presented to Synod in its final form.

A few remarks regarding the Confession of Faith, and the Constitution and Canons will not be out of place.

In preparing the Confession of Faith, the committee were guided by the thought that a creed was required not for western Christians but for the Indian Church. Precious as are the creeds and confessions of our western Churches, to Americans and Europeans, and remarkable as they are for clear, strong and logical statement of Christian doctrine; we trust that we shall not be misunderstood when we say that the circumstances which gave rise to those confessions, as well as their great length, do not make them altogether suitable for churches in pagan lands. Our aim therefore has been to form a creed as far as possible adapted to the Indian Church in its present and probable future environment; a Confession which not only would include the essential doctrines of our evangelical faith, but should especially emphasize points where Christianity antagonizes Hinduism. The

ereed submitted, we feel, fairly meets these requirements. While all the great fundamentals of our faith find place in it, such doctrines as the Personality of God, the Brotherhood of man, and the one true Incarnation of God in Christ, which Brahminism denies, are particularly emphasized. (See Arts. II, V and VII.) But in thus adopting a new confession of its own, the Church in India, by no means must be understood as rejecting the doctrinal standards of the parent Churches; but as stated in the note to the Confession, "on the contrary commends these venerable symbols as able exponents of the word of God and as systems of doctrine suitable to be taught in our churches and schools."

The Constitution and Canons are, with a few modifications, similar to those adopted by the Church of Christ in Japan. The Constitution contains what is fundamental, and can only be changed by a carefully guarded process; while the Canons are the building rules, based upon the fundamentals, but which can be amended, if necessary, by a two-thirds vote of Synod.

The only question of difficulty to be settled in the preparation of the Constitution was that pertaining to the relation of Missionaries to the Indian Classes and Synod. The arrangement finally agreed upon was that missionaries should continue their relation to the Home Church and be subject to its jurisdiction alone, but also be appointed as assessors in the Indian Courts with power to both speak and vote. (see Art. XII). While it is admitted that this dual relation is an anomalous one, yet in view of the peculiar relation that missionaries sustain to both the Home and the Native Churches, it was deemed desirable that they should for the present at least, have full powers in the local bodies. This is the plan that has been pursued in our Amoy Mission, China, and it has been attended, we are informed, with the happiest results. Canon II is designed to stimulate the churches to full self-support, and Canon XXV provides for Forms to be used by the United Church.

The decision of the Aroet Classis to ask for a severance of its organic relation with General Synod—a relation so pleasantly maintained for nearly half a century—was adopted at no little sacrifice of personal feeling. Indeed had the members of Classis been allowed to follow their own preferences in the matter, they would not have taken the step that is now recommended. But a time comes when the good of the growing child requires that it shall be separated from the direct control of its fond parent. The glory of God in the development of a self-governing, self-propagating church in India is the one aim that has guided the Classis and the Mission in the present movement. And is this not a consummation for which the mother church has

been long praying, namely, the establishment in each foreign field of a native church "which shall grow from its own root?" As it was given to the missionaries of the Reformed Church to take a leading part in the organization of union churches in China and Japan, so are her missionaries being honored in like manner in India.

Anticipating the hearty adoption by Synod, of a plan so fraught, as we believe, with the highest good to the native Church,

We remain,
Dear Fathers and Brethren,
in behalf of the Classis of Arcot,
Yours very respectfully,

JOHN H. WYCKOFF,
Stated Clerk.

JACOB CHAMBERLAIN,
President.

MESHACH PETER,
Vernacular Clerk.

SCHEME OF ORGANIC UNION

OF

Native Churches in South India,

APPROVED OF BY

the Classis of Arcot, the United Free Presbytery
of Madras, the Arcot Mission, and
the Local Committee of the Madras Mission of
the United Free Church of Scotland.

APRIL, 1901.

MADRAS :

PRINTED AT THE M. E. PUBLISHING HOUSE.

1901.

1. Statement of Churches and Pastors of the Arcot and United Free Church Missions.

CHURCHES.	Communicants.	Baptised adherents, (adults).	Baptised adherents, (children).	PASTORS.	Salary, (Monthly).	Amount paid by Congregation.	Amount paid by Pastor's Aid Society.	Amount paid by Mission.
Classis of Arcot—					Rs.	Rs.	Rs.	Rs.
Arni ...	94	...	10	J. H. Wyckoff ...	...	...	...	...
Alliendal ...	24	...	5	Do. ...	...	...	...	...
Vellambi ...	23	...	1	Do. ...	...	...	...	...
Granodiam ...	81	...	3	Moses Nathaniel ...	18	...	7	11
Sattambady ...	37	1	5	Do. ...	...	...	...	...
Maruttuvambady ..	38	...	...	J. H. Wyckoff ...	...	...	...	...
Chittoor ...	266	154	182	John Yesuratnam ...	20	20	...	...
Madanapalle ...	168	10	20	{ John Sowri ...	25	12½	6	6½
				{ Joseph John ...	22	12	5	5
Palmaner ...	56	1	53	Erskine Thavamoni ...	...	...	...	...
Vellore ...	139	..	3	S. A. Sebastian ...	22	22	...	...
Katpadi ...	146	22	33	Benjamin Thomas ...	25	13	7	5
Kottapallee ...	74	26	26	Benjamin Thomas ...	...	...	...	...
Kaudiputtur ...	115	14	14	Isaac Lazar ...	20	7½	7	5½
Sekadu ...	73	8	8	Do. ...	...	...	...	...
Arcot ...	81	3	6	Joshua Selvam ...	20	20	...	...
Yehamur ...	310	106	170	Abraham Muni ...	25	25	...	...
Coonoor ...	91	1	7	H. J. Scudder ...	...	...	...	...
Tindivanam ...	88	...	10	J. H. Wyckoff ...	...	...	...	...
Orattur ...	86	5	13	Meshach Peter ...	20	15	5	...
				Paul Bailey ...	25	9	6	10
Velleripet ...	81	2	2	Do. ...	...	...	...	...
Narasiuganur ...	91	4	11	Do. ...	...	...	...	...
Gingee ...	71	6	4	John Peter ...	25	12½	7	5½
Varrikkal ...	61	...	8	Do. ...	...	...	...	...
Kolappakkam ...	143	9	12	Do. ...	...	...	...	...
Total ...	2437	372	606					

Other Members of Classis—

J. Chamberlain, W. I. Chamberlain, L. R. Scudder, L. B. Chamberlain, J. A. Beattie, W. J. Scudder.

United Free Presbytery, Madras—								
College Church, Madras ...	113	8	43	P. B. Ragaviah ...	100	25	...	75
Royapuram ...	179	54	90	T. K. Itty ...	105	70	...	35
Tangal ...	28	15	27	Vacant ...	...	...	...	...
Madras villages ...	23	26	48	Unorganized ...	...	...	...	...
Chingleput ...	60	63	110	P. Appavoo ...	35	35	...	...
Melrosapuram ...	42	60	96	M. L. Jivaratnam ...	30	10	...	20
Chingleput villages	22	43	54	Unorganized ...	...	...	...	...
Walajabad ...	86	57	93	Jacob Isaac ...	25	25	...	...
Sriperumbudur ...	105	95	160	Unorganized ...	...	...	...	...
Total ...	658	421	721					

Other Members of Presbytery—

W. Miller, A. Andrew, W. Skinner, G. Pittendrigh, J. M. Russell, E. M. Macphail, J. Stewart, W. Meston, J. H. Maclean, A. Moffat, J. Mackenzie.

2. Scheme of Church Union.

1. That the above churches be formed into two Presbyteries *or Classes** with one Synod, and that the Presbyteries *or Classes* be named the Presbytery *or Classis* of Madras and the Presbytery *or Classis* of Arcot, and the Synod be called the Synod of South India.

2. *Name.*—The *South Indian United Church*.

3. *Confession of Faith.*—*Note* : The *South Indian United Church*, in adopting the following as its Confession of Faith, to be subscribed to by ministers, licentiates, elders, and deacons, does not thereby reject any of the doctrinal standards of the parent churches of Scotland and America, but on the contrary commends these ancient symbols—especially the Westminster and Heidelberg Catechisms, the Westminster Confession and the Canons of the Synod of Dort,—as worthy exponents of the Word of God, and as systems of doctrine suitable to be taught in our Churches and Seminaries.

The following shall be the Confession of Faith :

I. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

II. There is but one God, whose nature is love, a spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things ; infinite, eternal, and unchangeable in His being, wisdom, power, holiness, justice, goodness, and truth ; and He alone is to be worshipped.

III. In the Godhead there are three persons, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

IV. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him that, while He is in no way the author of sin, all things serve the fulfilment of His wise and good and holy purposes.

V. God created man, male and female, after His own image, in knowledge, righteousness, and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

* Throughout the scheme those words are italicised which have been altered in view of suggestions from the home Churches.

VI. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God; and all mankind descending from Adam by ordinary generation, sinned in him, and, offending in manifold ways against the good and holy law of God, justly deserve His wrath and punishment in this present life and in that which is to come.

VII. To save men from the guilt, corruption, and penalty of sin, God in His infinite love sent into the world His only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin. He was true God and true man. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

VIII. The Holy Ghost, who proceedeth from the Father and the Son, maketh men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Christ Jesus as he is offered to them in the gospel, and working in them all the fruits of righteousness.

IX. God having given His Son to be the Saviour of the world, and sent His Holy Spirit to apply the purchased redemption, commandeth all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, to own Him as their Lord, and to live a humble and holy life after His example and in obedience to His revealed will. Those who believe and obey the gospel of Christ are saved; and their privileges are justification, the full forgiveness of sins, adoption into the number of God's children, advancement in sanctification through the indwelling of the Spirit, and the hope of eternal glory. In all His gracious work, the Holy Ghost useth and blesseth all means of grace, especially the Word, sacraments, and prayer.

X. It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, and to obey His laws. to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, and to give as God may prosper them for the support and extension of the Gospel. The sacraments appointed by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of our union to Christ, the washing of regeneration and renewing of the Holy Ghost, and our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper

is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is to be observed by His people in token of their faith in His sacrifice, their further engagement to serve Him, and their communion with Him and with one another. It is also the duty of members of the Church to manifest a spirit of purity and love among themselves and towards all men, to labour and pray for the spread of Christ's kingdom throughout the world, and to wait for His glorious appearing.

XI. At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life, whether good or bad. Those who have believed and obeyed the gospel shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

5. *Constitution and Rules.*

The following articles shall form the discipline and rules of the church :

CONSTITUTION.

ARTICLE 1.

THE CHURCH INVISIBLE.

God is gathering out of every nation a great multitude, in which throughout the ages He will show forth the exceeding riches of his grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Ghost, the fulness of Him that filleth all in all. As this innumerable company is made up of the saints of all lands and ages, it is called the Holy Catholic Church; and since the members thereof are certainly known only to Him who knoweth the heart, it is called also the Church Invisible.

ARTICLE 2.

THE CHURCH VISIBLE.

The Catholic Church Visible is the whole body on earth calling itself Christian and acknowledging the Father, the Son, and the Holy Ghost, one God blessed for evermore.

ARTICLE 3.

PARTICULAR CHURCHES.

A particular church is composed of such members of the Catholic Church Visible as unite under some form of government, for the worship of God, holy living, and the extension of the kingdom of Christ.

ARTICLE 4.

LOCAL CHURCHES.

A local church is a company of members of a particular church regularly organized and assembling statedly for public worship.

ARTICLE 5.

WORSHIP.

On the Lord's-day all the people shall assemble for the worship of Almighty God our heavenly Father. The ordinances of worship are prayer, praise, the reading and preaching of the Word, the administration of the sacraments, the offering of gifts, and the benediction. The sacraments are Baptism and the Lord's Supper. They should be dispensed by a minister.

ARTICLE 6.

MINISTERS.

Ministers are officers regularly set apart by ordination for the preaching of the gospel of Christ, the administration of the sacraments and the government of the church. Ministers installed over one or more churches are called pastors; those appointed by a presbytery* to evangelistic work are called evangelists; those holding chairs of instruction in theological schools recognized by the synod are called teachers.

ARTICLE 7.

LICENTIATES.

Licentiates are men regularly licensed by a presbytery to preach the gospel. They shall labour under the direction of the presbytery or of such ministers as the presbytery shall appoint to oversee them.

ARTICLE 8.

ELDERS.

Elders are representative officers chosen by a church and set apart by ordination to join with the pastor in the spiritual care and government of the church. They shall be male members in full communion.

ARTICLE 9.

DEACONS.

Deacons are representative officers chosen by a church to join with the pastor in the care of the poor and the administration of the finances. They shall be male members in full communion. In churches which do not elect deacons, the functions of the office shall be performed by the elders. While the care of the finances shall ordinarily

* In this Constitution and Canons the words *Presbytery* and *Classis*, and the words *Session* and *Consistory* are to be held as synonymous and may be used interchangeably.

lie with the deacons, the elders shall sit with them in council, with full voting powers, the body thus composed being known as the board of deacons.

ARTICLE 10.

REPRESENTATIVE ASSEMBLIES.

The *South Indian United Church* administers government through sessions, presbyteries, and a synod. All powers not granted in the Constitution and Canons to these assemblies, or to the deacons, are exercised by the churches.

ARTICLE 11.

SESSIONS.

The session is composed of the pastor (or pastors) and the elders of a church. To the session belongs the care of the church. It therefore examines and admits persons to the communion of the church; grants and receives letters of transfer and dismissal; exercises discipline in accordance with the Constitution, Canons and Confession of Faith; provides for the preaching of the Word and the administration of the sacraments when the church is without a pastor; has the care of the Sunday-school and of all evangelistic work carried on by the church; and appoints elders to the presbytery. Until a church is self-supporting there shall be on the session and the board of deacons a representative of the mission which contributes to its support.

Note: While the representative of the mission shall, on the attainment of self-support by the church, cease to be an ex-officio member of these courts, he may be elected an elder by the congregation, or may be invited by the session to attend its meetings or that of the board of deacons.

ARTICLE 12.

PRESBYTERIES.

The presbytery is composed of all the ministers and one elder from each session within a defined district. Sessions of the churches having three hundred members in full communion may appoint two elders. To the presbytery belongs the care of the sessions, churches, ministers, lay preachers, and companies of believers not organized as churches, within its bounds. It therefore organizes, transfers, unites, admits, dismisses, and disbands churches; ordains, retires, transfers, admits, dismisses, and disciplines ministers; installs and releases pastors; licenses, retires, transfers, admits, dismisses, and disciplines licentiates; reviews the records of sessions; gives counsel and aid to sessions, churches, and unorganized companies of believers; decides references and appeals regularly presented; maintains order; carries on evangelistic work; and appoints representatives to the synod. In view of the peculiar relation that missionaries sustain to

both the home and the native churches they shall, while remaining connected with the home church and subject to its jurisdiction alone, *act as assessors* in the Indian Presbyteries and Synod.

Note: An assessor has power, or may have, to speak or vote, and the term expresses, according to custom, the position of an office-bearer whose full standing is in one court, which has jurisdiction over him, but who is appointed for a longer or a shorter time to act as a member of another.

ARTICLE 13.

THE SYNOD.

The synod is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every two churches within its bounds. The synod is the representative body of the *South Indian United Church*, and its counsellor; and to it belongs the general care of all its work and interests. It therefore organizes, unites and disbands presbyteries, fixes their bounds, and reviews their records; decides referenees and appeals regularly presented; interprets the Constitution, Canons and Confession of Faith; and maintains order throughout the presbyteries and the churches. The synod may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian schools and colleges.

ARTICLE 14.

AMENDMENT OF THE CONSTITUTION AND CONFESSION OF FAITH.

An amendment to the Constitution or the Confession of Faith must first be recommended by a presbytery to the synod. The synod may return the same to the presbytery that recommended it; or it may send it, either with or without amendment, to the several presbyteries for decision. The vote in the presbyteries shall be simply *pro* or *con*, and shall be taken at meetings held not less than six months after the meeting of the synod. The clerks of the presbyteries shall forward to the clerk of the synod the number of votes *pro* and *con*. If two-thirds of the entire number of votes cast be in favour of the amendment, the clerk of the synod shall certify the same in writing to the clerks of the presbyteries, stating also the number of votes *pro* and *con*. Thereupon the amendment shall become a part of the Constitution, or Confession of Faith.

RULES.



CANON 1.

UNORGANIZED COMPANIES OF BELIEVERS.

Unorganized companies of baptized believers connected with the *South Indian United Church* are under the direct care of the

presbytery to which they locally belong. The names of members shall be entered in a register to be kept by the clerk of the presbytery. The care of the presbytery includes that ordinarily exercised by sessions, and may be delegated by the presbytery to a missionary, a committee, or an evangelist.

CANON 2.

ORGANIZATION OF CHURCHES.

A company of believers desiring to be organized as a church shall make application to the presbytery to which it locally belongs. The application shall be signed by all the applicants, and shall indicate which of them have already received baptism. If the presbytery approve, it shall appoint a committee to organize the church and ordain officers. This canon shall apply also in the case of a company of believers already forming a part of a church.

CANON 3.

TRANSFER OF CHURCHES.

A church desiring to change its presbyterial connection shall make application to the synod. If the synod approve, the name of the church shall be transferred to the roll of the presbytery into which it desires admission.

CANON 4.

UNION OF CHURCHES.

1. When two or more churches within the bounds of one presbytery desire to unite, each shall appoint a committee to apply to the presbytery. If the presbytery approve, it shall appoint a committee to unite the churches and ordain officers.

2. If the churches desiring to unite be within the bounds of different presbyteries, the church which is to change its presbyterial connection shall apply to the synod for transfer under Canon 3. If the synod approve, the transfer shall take place; and the case shall then proceed under the first section of this Canon.

CANON 5.

ADMISSION AND DISMISSION OF CHURCHES.

1. A church desiring admission into the *South Indian United Church* shall apply to the nearest presbytery. If the presbytery approve, the application shall be granted, and a committee shall be appointed by the presbytery to see that the church be organized in accordance with the Constitution and Canons. The pastor of such a church shall enter the presbytery under the first section of Canon 14.

2. A church desiring dismission from the *South Indian United Church* shall apply to the presbytery to which it belongs. If the presbytery approve, a letter of dismission shall be granted.

CANON 6.

DISBANDING OF CHURCHES AND PRESBYTERIES.

1. When in the judgment of the presbytery a church is so weak that it fails to fulfil the ends of its organization or to justify its representation in the presbytery, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the presbytery, the presbytery may erase the name of the church from its roll, and register the members as constituting an unorganized company of believers.

2. When in the judgment of the synod a presbytery is so weak that it fails to fulfil the ends of its organization, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the synod, the synod may erase the name of the presbytery from its roll; in which case it shall grant to all churches, ministers and licentiates in good standing letters of transfer to other presbyteries.

CANON 7.

ORDINATION OF MINISTERS.

1. Ordination is the solemn setting apart of a person to an office in the church.

2. Ordinarily a candidate for the ministry shall have completed a course of study in some theological school recognized by the presbytery.

3. Careful inquiry shall be made of the candidate touching his religious life and the motives leading him to seek the office of minister. He shall then be proved by a thorough examination in the Old and the New Testament; in the various parts of theology; in the history of the Church; and in church government, particularly as exhibited in the Constitution and Canons. He shall present a critical exposition in writing of some passage in the Scriptures, and he may be required to preach a sermon. Ordinarily the text for the sermon and the passage for exposition shall be assigned by the moderator.

4. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution, Canons and Confession of Faith, and shall promise faithfully to perform all his duties as a minister of the *South Indian United Church*.

5. The ministers present shall lay their hands upon his head, and the moderator or some minister selected by him shall read the form and offer the prayer of ordination.

6. The presbytery may appoint a committee to conduct the ordination service.

CANON 8.

RETIREMENT OF MINISTERS.

If a minister in good standing become fully convinced that he has not been called of God to the work of the ministry, the presbytery may erase his name from the roll. If a minister cease from the stated performance of the work of the ministry, the presbytery may at any time upon due notice erase his name from the roll; and after the lapse of one year it shall do so, unless good and cogent reason to the contrary be given. Such persons shall be readmitted to presbytery only after examination. In all cases letters shall be granted by the presbytery setting forth the facts.

CANON 9.

LICENSURE OF PREACHERS.

1. A candidate for licensure having produced satisfactory testimonials as to character and church membership, careful inquiry shall be made of him touching his religious life and the motives leading him to preach the gospel. He shall then be examined in the Old and the New Testament, and in the Constitution, Canons and Confession of Faith; and he may be required to preach a sermon.

2. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution, Canons and Confession of Faith; and shall promise faithfully to perform all his duties as a licentiate of the *South Indian United Church*.

3. He shall be licensed with prayer by the moderator or some minister appointed by him; and a certificate of licensure shall be given him signed by the moderator and the clerk.

4. Ordinarily a candidate shall be examined by the presbytery with which the church, of which he is a member, is connected. For the sake of convenience, however, one presbytery may examine and license a member of a church belonging to another presbytery.

5. If at any time a lay preacher abandon his work or prove himself unfitted for it, or if he withdraw from the communion of the *South Indian United Church*, the presbytery may revoke his license.

CANON 10.

ELECTION OF PASTORS.

The pastor shall be elected by the communicants of the church at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. In order to election a candidate must receive at least two-thirds of the votes cast, which must be a clear majority of the voting members of the congregation. When a candidate has received such

a vote, baptised adherents over 18 years of age may have an opportunity of expressing their concurrence in the choice of the majority of the communicants. In churches in which the number of such adherents is in excess of that of the communicants, the presbytery shall, in deciding whether effect is to be given to the election, take the fact of their concurrence into account.

CANON 11.

INSTALLATION OF PASTORS.

1. When a minister shall have been elected to the pastorate and shall have accepted the election, a committee from the church with the pastor elect shall apply to the presbytery with which the church is connected for his installation. If the presbytery approve, it shall appoint a committee to install him.

2. When the person elected is a licentiate he shall be examined and ordained before installation.

3. If the person elected belong to another presbytery, he shall present a letter of transfer at the time application is made for installation.

NOTE.—As it is one of the primary objects of the *South Indian United Church* to promote the independence of the native church and to develop amongst Indian Christians an evangelistic spirit, at least partial self-support shall be made a condition of admission to the rolls of the presbytery in the case of all newly organized churches, and those already organized shall undertake entire self-support at the earliest possible date.

CANON 12.

RELEASE OF PASTORS.

When it shall be deemed advisable by either a pastor or a church that the pastor be released, a committee from the church with the pastor shall present the matter to the presbytery. If the presbytery approve, the release shall take place.

CANON 13.

TRANSFER OF MINISTERS AND LICENTIATES.

A minister or a licentiate shall be transferred to another presbytery, only upon the presentation of a letter of transfer signed by the moderator and clerk of the presbytery from which he comes. Upon the acceptance of the letter of transfer, the former presbyterial connection of the person transferred shall terminate.

CANON 14.

ADMISSION AND DISMISSION OF MINISTERS AND LICENTIATES.

1. A minister or a licentiate belonging to another church and desiring admission to the *South Indian United Church*, shall apply to a presbytery. He shall declare his sincere acceptance of the Constitu-

tion, Canons and Confession of Faith; and if possible shall present a letter of dismissal signed by the proper authority in the church from which he comes. If the presbytery approve, he shall be admitted.

2. A minister or a licentiate desiring dismissal to another church shall apply to the presbytery. If the presbytery approve, a letter of dismissal shall be granted. Upon the acceptance of the letter of dismissal by the other church, the presbyterial connection of the person dismissed shall terminate.

CANON 15.

ELECTION AND ORDINATION OF ELDERS AND DEACONS.

1. Elders, on the initiative of the session, shall be elected by the church. The election shall take place at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. Ordinarily elders shall be elected to serve for life, but *the congregation may specially elect them to serve* for a limited number of years, provided that elders once ordained shall not be divested of the office when they are not re-elected, but that they shall have an advisory voice in the session and board of deacons and shall be entitled to represent that particular church in the higher judicatories when appointed by the session or the presbytery. If possible they shall be divided into classes so that their terms of office shall not expire at one time. In order to election a candidate must receive two-thirds of the votes cast.

When first elected elders shall be ordained, but after any subsequent election it shall be necessary only that their election be formally announced. At the time of ordination they shall signify their acceptance of the Constitution, Canons and Confession of Faith; and shall promise faithfully to perform all the duties of their office as elders. They shall be ordained by the pastor and the elders. In case the church be without a pastor, or the pastor be unable to perform the duty, some other minister belonging to the *South Indian United Church* shall be invited to act in his stead.

2. Deacons shall be elected and ordained under the same rules as elders.

CANON 16.

ADMISSION TO FULL COMMUNION.

Persons seeking admission to full communion shall satisfy the session regarding their knowledge, faith and manner of life. They shall promise that, for so long a time as they remain members of the *South Indian United Church*, they will submit to its Constitution and Canons. The children of church members likewise, even though they may have received baptism during infancy, are to be admitted to full communion only after this examination and profession of faith and obedience.

CANON 17.

TRANSFER AND DISMISSION OF CHURCH MEMBERS.

On application to the session, a church member in good standing and of good report shall be granted a letter of transfer or dismission. Persons holding such letters remain members of the church and subject to the discipline of the session until admitted to another church. Sessions receiving persons presenting letters of transfer shall immediately notify the sessions granting the same. The principles set forth in this Canon apply also in the case of members of unorganized companies of believers.

CANON 18.

DISCIPLINE.

1. The ends of discipline are the purity of the Church, and the good of the offender. In all discipline the spirit of Christ's words (Matt. 18 : 15-17) is to be observed.

2. Ministers and licentiates are subject to the discipline of the presbytery; all others to that of the session of the church of which they are members.

3. In the case of a minister, an elder, or a deacon, an offence is something contrary to his vows made on admission to full communion and at ordination; in the case of a lay preacher, an offence is something contrary to his vows made on admission to full communion and at licensure; in the case of all others, an offence is something contrary to the vows made on admission to full communion or at baptism. Offences which occasion public scandal, such as adultery, fornication, perjury, flagrant dishonesty, or drunkenness, shall more specially be considered matters calling for the exercise of formal discipline. In the case of less gross offences the ends of discipline may often be better served by private admonitions from the moderator than by formal discipline by the session or presbytery.

4. The sentence of a presbytery or a session does not change the relation of a man to God; it is only a solemn declaration of the conviction that his conduct is contrary to his vows and that he should repent. The following are the ordinary sentences: admonition, censure, (publicly before the congregation or privately before the session,) suspension or deposition from church office, suspension from the privileges of church membership, and excommunication.

5. Restoration may take place when the ends of discipline have been accomplished. A minister shall be restored only with the consent of the presbytery by which he was disciplined; and one who has been deposed shall not be restored to office until after a considerable time of penitence and exemplary conduct. A session may restore a person disciplined by another session, after conference with that session.

CANON 19.

REFERENCE.

A session or a church may refer any matter properly belonging to it to the presbytery, for either advice or decision. In like manner a presbytery may refer any matter to the synod. Ordinarily each body should decide such matter itself. But cases which are new, difficult or of peculiar delicacy, and especially those upon which the body is greatly divided in opinion, are proper matters for reference. The presbytery (or synod) may decide the case itself, or may refer it to a committee for decision. It may also return the case without advice or decision.

CANON 20.

APPEALS.

1. The pastor or any member of a church, not content with a sentence or other decision of the session, or church, may appeal to the presbytery. The presbytery may confirm, reverse, modify, or suspend a sentence or other decision brought before it in this way; or it may return the case to the session or church, with the instruction that the sentence or other decision be reversed, modified, or suspended; or, in a case of discipline, it may grant to the person under discipline a letter of transfer to another session.

2. Any member of a presbytery, or any member of a church within its bounds, not content with a sentence or other decision of the presbytery, may appeal to the synod. The synod may confirm, reverse, modify, or suspend a sentence or other decision brought before it in this way; or it may return the case to the presbytery with the instruction that the sentence or other decision be reversed, modified, or suspended; or, in a case of discipline, it may grant to the minister under discipline a letter of transfer to another presbytery.

CANON 21.

STANDING RULES OF CHURCHES.

1. *Business.*—To the church belongs the following business: the election of the pastor, elders, and deacons. (See Constitution, Article 10.)

2. *Annual Meetings.*—An annual meeting for the transaction of any business pertaining to the church shall be held at such a time as the church shall appoint. At this meeting the session and the deacons shall report regarding the spiritual and temporal condition of the church during the year. It is advisable also that the condition and work of the presbytery and synod be clearly set forth.

3. *Special Meetings.*—Special meetings for the transaction of any business pertaining to the church may be held at any time upon due

notice by the pastor or the session. Notice of a meeting shall always be given by the session at the request of one-tenth of those members who are entitled to vote, or at that of the presbytery or synod.

4. *Quorum*.—For the election of officers, one-third of all those who are entitled to vote shall constitute a quorum; for the transaction of other business one-fifth shall suffice.

5. *Voting*.—Those only may vote who are members in full communion; and of those such only as are present in person. The moderator shall have only a casting vote.

6. *Moderator*.—At meetings called for the election of a pastor, it is advisable that the session invite a minister belonging to the *South Indian United Church* to preside. But in case the presence of such a one cannot be conveniently procured, one of the session shall take his place. At meetings called for the transaction of other business, the pastor, an elder, a deacon, or any member of the church may preside.

7. *Records*.—All business transacted at any meeting shall be recorded, and such records shall be preserved by the clerk of the session.

CANON 22.

STANDING RULES OF SESSIONS.

1. *Meetings*.—Ordinarily stated meetings shall be held once during every month; the time and place to be determined by the session. Special meetings, of which due notice shall be given, shall be held upon the call of the moderator or the clerk. A call shall always be issued at the request of any two members of the session, at that of one-tenth of the members of the church who are entitled to vote, or at that of the presbytery or synod. All meetings shall be opened and closed with prayer.

2. *Quorum*.—If no general rule determining the quorum be adopted by the session, a majority shall constitute a quorum.

3. *Voting*.—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator*.—The pastor shall be the moderator; but, with the consent of the session, under special circumstances he may invite another minister belonging to the *South Indian United Church* to take his place. In the absence of the pastor one of the elders shall preside. When the church is without a pastor, the session may invite a minister belonging to the *South Indian United Church* to act as moderator, and in cases of discipline it shall do so.

5. *Clerk*.—The clerk may be the pastor, or one of the elders, and he shall serve for such a time as the session shall determine. He shall record and preserve the proceedings, grant credentials to elders appointed to the presbytery, and keep the register.

6. *Register*.—The register shall contain the following items: baptisms, both adult and infant; transfers and dismissions granted and received; marriages, deaths, and the residences of members; also a roll of communicants, to be revised annually. The names of members who have been absent for two years, or whose residence is unknown, shall be transferred to a special register. The names of those whose residences remain unknown for two years shall be dropped from the roll.

7. *Annual Report*.—The session shall prepare an annual report for presentation to the presbytery. This shall include the following items: the whole number of members in full communion; baptisms, both adult and infant; transfers and dismissions granted and received; suspensions, excommunications, and deaths; the amount of offerings during the year; and any other matters which it may be deemed advisable to include.

CANON 23.

STANDING RULES OF PRESBYTERIES.

1. *Meetings*.—Stated meetings shall be held at least once during every year, the time and place to be determined by the presbytery. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of three ministers and three elders, the elders being members of different sessions. The clerk, or if he be ill or absent, the moderator, shall send at least ten days' notice to every session and to every minister. The notice shall state the particular business for which the meeting is called; and no business shall be transacted other than that specified. All sessions shall be opened and closed with prayer.

2. *Quorum*.—Each presbytery shall adopt a general rule determining its quorum.

3. *Voting*.—Those members only may vote who are present in person and the moderator shall have only a casting vote.

4. *Moderator*.—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. *Clerk*.—The clerk shall be a minister. He shall record and preserve the proceedings, grant credentials to members appointed to the synod, and keep the register.

6. *Register*.—The register shall contain the names of all churches, ministers, and licentiates.

7. *Annual report.*—The presbytery shall prepare an annual report for presentation to the synod at its stated meeting. This shall include the following items: a list of the names of all churches, ministers, and licentiates; the organization, transfer, union, admission, dismissal, and disbanding of churches; the ordination, retirement, transfer, admission, dismissal, deposition, and death of ministers; the licensure, retirement, transfer, admission, dismissal, and death of licentiates; the installation and release of pastors; the membership, baptisms both adult and infant, and offerings, in the churches and unorganized companies of believers; and in general a record of events of moment occurring within the bounds of the presbytery during the year.

CANON 24.

STANDING RULES OF THE SYNOD.

1. *Meetings.*—Ordinarily stated meetings shall be held once every year; the time and place to be determined by the synod. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of two or more presbyteries. The clerk, or if he be ill or absent the moderator, shall send at least thirty days' notice to every member of the synod. The notice shall state the particular business for which the meeting is called; the synod may however upon a two-thirds vote transact other business also. All sessions shall be opened and closed with prayer.

2. *Quorum.*—A majority of the members of the synod, meeting at the time and place appointed, shall constitute a quorum.

3. *Voting.*—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator.*—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. The clerk shall be a minister. He shall record and preserve the proceedings. The minutes of each meeting shall be printed together with a statistical table prepared from the presbyterial reports, and a copy sent to every session and to every minister.

6. *Term of service.*—Members shall be elected to serve at stated meetings, and shall remain members until the stated meeting following. In case of the retirement of any member the presbytery by which he was elected shall, when possible, elect another member to fill the vacancy.

CANON 25.

Forms.

Until such time as the United Church shall prepare and adopt forms of its own, the forms in use by the parent churches for the ordination of ministers, elders, deacons, etc., and those for the administration of baptism and the Lord's Supper are recommended for use.

CANON 26.

AMENDMENT OF CANONS.

These Canons may be amended by a two-thirds vote of the synod ; but fifteen days' notice of any amendment must be sent to each session and each minister, and the amendment must accord strictly with the Constitution and Confession of Faith.

Report of Committee on
Boundary.

The Committee on boundary between the Baptist Mission at Kalka and the Amballa field met the Baptist representatives at Amballa City, November 30th.

The Baptist representatives were the Rev. C. H. Williams of Kalka and the Rev. G. Austin Smith of Kharar. After hearing the letters of native workers detailing grievances as to encroachment, the map was shown which was drawn by the Rev. Mr. Potter of Kalka for the guidance of his workers, and which showed the tentative boundary agreed upon between him and the Amballa Missionary.

The work therefore of the Committee resolved itself into that of definitely demarcating a boundary line between the two fields and the formulating of rules or principles of comity to be observed by all workers.

1. As to a boundary line, the following was agreed upon:-

"A line running due east from the western bank of the river south of Amrallah to the boundary of Sirmoor State shall be considered the boundary between the two Missions in that district. All villages north of the line and including Amrallah, Manuktubra, Pinjawala, Bhuta Madhowala and Jea shall be considered belonging to the B. M. Society. All villages south of the line and including Balwal, Narainpur, Baruwala, Nalamwala shall be considered A. P. Mission Society's. The road from the western bank of the river (nullah) at Amrallah to the river at Ramgarh to be the boundary in that direction. The villages on the north side including Tokoh, Khungeshrah, Kot, Balawala and Ramgarh shall be considered B. M. Society Territory. The villages south of the road to belong to the A. P. Mission."

II. - The following principles of comity were agreed upon and are submitted for sanction by the Missions:-

I.-- As to the Field.

- (a) Where two Missions adjoin one another, some definite line of demarcation should be established for the guidance of workers.
- (b) Where Mission or Church communities overlap, they should not occupy the same villages. Unoccupied vilages within the lap, more than one mile distant from any occupied village, should be considered common ground.
- (c) A village in the overlapped territory should be considered as occupied unless held by a resident preacher, or teacher, or regularly visited for preaching or worship.

II. ----- As to Workers.

- (a) Workers should confine their labour to the fields to which they belong.
- (b) Workers dismissed by one Mission should not be employed by the sister Mission, or Church, without the consent of the Mission dismissing the said employee.

III. ----- As to Church Members.

- (a) Church membership should be respected. Persons desiring to be connected with a sister-church should not be received without a

certificate of permission or recommendation.

(b) Members of the Church under discipline should not be received by the other Church.

IV. As to Inquirers.

Neither Mission should seek to draw away the inquirers of the other.

After prayer for God's blessing on the work done, the Conference closed with the understanding that each party would recommend the action taken to be endorsed by the Annual Meeting or Conference.

All of which is respectfully submitted.

E. M. Wherry)
 (Committee.
W. J. Clark)

PRESBYTERIAN ALLIANCE.

The following is the complete text of the Constitution and Canons, provisionally adopted by the Council of the Alliance to be transmitted to the several Presbyteries concerned for approval.

*

ARTICLE 1.

THE CHURCH INVISIBLE.

God is gathering out of every nation a great multitude, in which throughout the ages He will show forth the exceeding riches of His grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Ghost, the fulness of Him that filleth all in all. As this innumerable company is made up of the saints of all lands and ages, it is called the Holy Catholic Church; and since the members thereof are certainly known only to Him who knoweth the heart, it is called also the Church Invisible.

ARTICLE 2.

THE CHURCH VISIBLE.

The Catholic Church Visible is the whole body on earth calling itself Christian and acknowledging the Father, the Son, and the Holy Ghost, one God blessed for evermore.

ARTICLE 3.

PARTICULAR CHURCHES.

A particular church is composed of such members of the Catholic Church Visible as unite under some form of Government, for the worship of God, holy living, and the extension of the kingdom of Christ.

ARTICLE 4.

LOCAL CHURCHES.

A local church is a company of members of a particular church regularly organized and assembling statedly for public worship.

ARTICLE 5.

WORSHIP.

On the Lord's day all the people shall assemble for the worship of God, among the ordinances of worship are prayer, praise, the reading and preaching of the Word, the administration of the sacraments, the offering of gifts, and the benediction. The sacraments are Baptism and the Lord's Supper which will, except in extreme cases, be dispensed by a minister.

ARTICLE 6.

MINISTERS.

Ministers are officers regularly set apart by ordination for the preaching of the gospel of Christ, the administration of the sacraments and the government of the church. Ministers installed over one or more churches are called pastors; those appointed by a presbytery* to evangelistic work are called evangelists; those holding chairs of in-

struction in theological schools recognized by the synod are called teachers.

ARTICLE 7.

LICENTIATES.

Licentiates are men regularly licensed by a presbytery to preach the gospel. They shall labour under the direction of the presbytery or of such ministers as the presbytery shall appoint to oversee them.

ARTICLE 8.

ELDERS.

Elders are representative officers chosen by a church and set apart by ordination to join with the pastor in the spiritual care and government of the church. They shall be male members in full communion.

ARTICLE 9.

DEACONS.

Deacons are officers chosen by a church to join with the pastor in the care of the poor and the administration of the finances. They shall be male members in full communion. In churches which do not elect deacons, the functions of the office shall be performed by the elders. While the care of the finances shall ordinarily lie with the deacons, the elders shall sit with them in council, with full voting powers, the body thus composed being known as the financial board of deacons.

ARTICLE 10.

REPRESENTATIVE ASSEMBLIES.

The Church administers government through sessions, presbyteries, synods and a General Assembly. All powers not granted in the Constitution and Canons to these courts, or to the deacons, are exercised by the churches.

ARTICLE 11.

SESSIONS.

The session is composed of the pastor (or pastors) and the elders of a church. To the session belongs the care of the church. It therefore examines and admits persons to the communion of the church; grants and receives letters of transfer and dismissal; exercises discipline in accordance with the Constitution, Canons and Confession of Faith; provides for the preaching of the Word and the administration of the sacraments when the church is without a pastor; has the care of the Sunday-school and of all evangelistic work carried on by the church; and appoints elders to the presbytery.

ARTICLE 12.

PRESBYTERIES.

The presbytery is composed of all the ministers and one elder from each session within a defined district. Sessions of the churches having three hundred members in full communion may appoint two elders. To the presbytery belongs the care of the sessions, churches, ministers, lay preachers, and companies of believers not organized as churches, within its bounds. It therefore organizes, transfers, unites, admits, dismisses, and disbands churches;

* In the Constitution and Canons the words Presbytery and Classis, and the words Session and Consistory are to be held as synonymous and may be used interchangeably.

ordains, retires, transfers, admits, dismisses, and disciplines ministers; installs and releases pastors; licenses, retires, transfers, admits, dismisses, and disciplines licentiates; superintends the education of candidates for the ministry; reviews the records of sessions; gives counsel and aid to sessions, churches, and unorganized companies of believers; decides references and appeals regularly presented; transmits petitions and overtures to the synod or General Assembly; deals with matters sent down by Superior Courts; maintains order; carries on evangelistic work; and appoints representatives to the synod and General Assembly. In view of the peculiar relation that foreign ordained missionaries and ministers sustain to both the home and the Indian churches they may even if remaining connected with the home churches be admitted to full standing in the Indian church also and in that case shall be subject to the jurisdiction of both.

ARTICLE 13.

THE SYNOD.

The synod is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every two churches or fraction thereof within its bounds, and one Missionary for every two Missionaries who are not pastors of churches. To the synod belongs the general care of all the work and interests of the Presbyteries within its bounds. It therefore organizes, unites, divides, and disbands presbyteries, fixes their bounds, and reviews their records; decides reference and appeals regularly presented; and maintains order throughout the presbyteries and the churches. The synod may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian schools and colleges.

ARTICLE 14.

THE GENERAL ASSEMBLY.

The General Assembly is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every five Churches or fraction thereof within its bounds. To the General Assembly belongs the general care of all the work and interests of the united Church. It therefore organizes, unites, divides and disbands synods, fixes their bounds and reviews their records; decides references and appeals regularly presented; interprets the Constitution, Canons and Confession of Faith, and maintains order throughout the Church. The General Assembly may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian Schools and Colleges.

ARTICLE 15.

AMENDMENT OF THE CONSTITUTION AND CONFESSION OF FAITH.

An amendment to the Constitution or the Confession of Faith must first be recommended by a presbytery to the General Assembly. The General Assembly may return the same to the presbytery that recommended it; or it may send it, either with or without amendment, to the several presbyteries for decision. The vote in the

presbyteries shall be simply *pro* or *con*, and shall be taken at meetings held not less than six months after the meeting of the General Assembly. The clerks of the presbyteries shall forward to the clerk of the General Assembly the number of votes *pro* and *con*. If two-thirds of the entire number of votes cast be in favour of the amendment, it shall become a part of the Constitution, or Confession of Faith.

*

CANON 1.

UNORGANIZED COMPANIES OF BELIEVERS.

Unorganized companies of baptized believers connected with the Church of Christ in India, Presbyterian, are under the direct care of the presbytery to which they locally belong. The names of members shall be entered in a register to be kept by the clerk of the presbytery. The care of the presbytery includes that ordinarily exercised by sessions, and may be delegated by the presbytery to a missionary, a committee, or an evangelist.

CANON 2.

ORGANIZATION OF CHURCHES.

A company of believers desiring to be organized as a church shall make application to the presbytery to which it locally belongs. The application shall be signed by all the applicants, and shall indicate which of them have already received baptism. If the presbytery approve, it shall appoint a committee to organize the church and ordain officers. This canon shall apply also in the case of a company of believers already forming a part of a church.

CANON 3.

TRANSFER OF CHURCHES.

A church desiring to change its presbyterial connection shall make application to the synod. If the synod approve, the name of the church shall be transferred to the roll of the presbytery into which it desires admission.

CANON 4.

UNION OF CHURCHES.

1. When two or more churches within the bounds of one presbytery desire to unite, each shall appoint a committee to apply to the presbytery. If the presbytery approve, it shall appoint a committee to unite the churches and ordain officers.

2. If the churches desiring to unite be within the bounds of different presbyteries, the church which is to change its presbyterial connection shall apply to the synod for transfer under Canon 3. If the synod approve, the transfer shall take place; and the case shall then proceed under the first section of this Canon.

CANON 5.

ADMISSION AND DISMISSION OF CHURCHES.

1. A church desiring admission into the Church of Christ in India, Presbyterian, shall apply to the nearest presbytery. If the presbytery approve, the application shall be granted, and a committee shall be appointed by the presbytery to see that the church be organized in accordance with the Constitution and Canons. The pastor of such a church shall enter the presbytery under the first section of Canon 14.

2. A church desiring dismissal from the Church of Christ in India, Presbyterian, shall apply to the presbytery to which it belongs. If the presbytery approve, a letter of dismissal shall be granted.

CANON 6.

DISBANDING OF CHURCHES, PRESBYTERIES AND SYNODS.

1. When in the judgment of the presbytery a church is so weak that it fails to fulfil the ends of its organization or to justify its representation in the presbytery, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the presbytery, the presbytery may erase the name of the church from its roll, and register the members as constituting an unorganized company of believers.

2. When in the judgment of the synod a presbytery is so weak that it fails to fulfil the ends of its organization, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the synod, the synod may erase the name of the presbytery from its roll; in which case it shall grant to all churches, ministers and licentiates in good standing letters of transfer to other presbyteries.

3. When in the judgment of the General Assembly a synod is so weak that it fails to fulfil the ends of its organization, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the General Assembly, the General Assembly may erase the name of the Synod from its roll, and make such provision for the Presbyteries included within the bounds of the Synod so disbanded as in its judgment it may deem advisable.

CANON 7.

ORDINATION OF MINISTERS.

1. Ordination is the solemn setting apart of a person to an office in the church.

2. Ordinarily a candidate for the ministry shall have completed a course of study in some theological school recognized by the presbytery.

3. Careful inquiry shall be made of the candidate touching his religious life and the motives leading him to seek the office of minister. He shall then be proved by a thorough examination in the Old and the New Testament; in the various parts of theology; in the history of the Church; and in church government, particularly as exhibited in the Constitution and Canons. He shall present a critical exposition in writing of some passage in the Scriptures, and he may be required to preach a sermon. Ordinarily the text for the sermon and the passage for exposition shall be assigned by the moderator.

4. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution and Canons and of the Confession of Faith, in terms of the formula appended thereto, and shall promise faithfully to perform all his duties as a minister of the Church of Christ in India, Presbyterian.

5. The ministers present shall lay their hands upon his head, and the moderator or some minister selected by him shall read the form and offer the prayer of ordination.

6. The presbytery may appoint a committee to conduct the ordination service.

CANON 8.

RETIREMENT OF MINISTERS.

If a minister in good standing become fully convinced that he has not been called of God to the work of the ministry, the presbytery may erase his name from the roll. If a minister cease from the work of the ministry, the presbytery may upon due notice erase his name from the roll; unless good reason to the contrary be given. Such persons shall be re-admitted to the presbytery only after examination. In all cases letters shall be granted by the presbytery setting forth the facts.

CANON 9.

LICENSURE OF PREACHERS.

1. A candidate for licensure having produced satisfactory testimonials as to character and church membership, careful inquiry shall be made of him touching his religious life and the motives leading him to preach the gospel. He shall then be examined in the Old and the New Testament, and in the Constitution, Canons and Confession of Faith; and he may be required to preach a sermon.

2. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution and Canons and of the Confession of Faith; in terms of the formula appended thereto, and shall promise faithfully to perform all his duties as a licentiate of the Church of Christ in India, Presbyterian.

3. He shall be licensed with prayer by the moderator or some minister appointed by him; and a certificate of licensure shall be given him signed by the moderator and the clerk.

4. Ordinarily a candidate shall be examined by the presbytery with which the church, of which he is a member, is connected. For the sake of convenience, however, one presbytery may examine and license a member of a church belonging to another presbytery.

5. If at any time a lay preacher abandon his work or prove himself unfitted for it, or if he withdraw from the communion of the Church of Christ in India, Presbyterian, the presbytery may revoke his license.

CANON 10.

ELECTION OF PASTORS.

The pastor shall be elected by the members of the church in full communion present at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. In order to election a candidate must receive a majority of the votes cast.

CANON 11.

INSTALLATION OF PASTORS.

1. When a minister shall have been elected to the pastorate and shall have accepted the election, a committee from the church with the pastor elect shall apply to the presbytery with which the church is connected for his installation. If the presbytery approve, it shall appoint a committee to install him.

2. When the person elected is a licentiate he shall be examined and ordained before installation.

3. If the person elected belong to another presbytery, he shall present a letter of transfer at the time application is made for installation.

Note.—As it is one of the primary objects of the Church of Christ in India, Presbyterian, to promote the independence of the native church and to develop amongst Indian Christians an evangelistic spirit, at least partial self-support shall be made a condition of admission to the rolls of the presbytery in the case of all newly organized churches, and those already organized shall undertake entire self-support at the earliest possible date.

CANON 12.

RELEASE OF PASTORS.

When it shall be deemed advisable by either a pastor or a church that the pastor be released, a committee from the church with the pastor shall present the matter to the presbytery. If the presbytery approve, the release shall take place.

CANON 13.

TRANSFER OF MINISTERS AND LICENTIATES.

A minister or a licentiate shall be transferred to another presbytery, only upon the presentation of a letter of transfer signed by the moderator and clerk of the presbytery from which he comes. Upon the acceptance of the letter of transfer, the former presbyterial connection of the person transferred shall terminate.

CANON 14.

ADMISSION AND DISMISSION OF MINISTERS AND LICENTIATES.

1. A minister or a licentiate belonging to another church and desiring admission to the Church of Christ in India, Presbyterian, shall apply to a presbytery. He shall declare his sincere acceptance of the Constitution and Canons and of the Confession of Faith; in terms of the formula appended thereto and if possible shall present a letter of dismission signed by the proper authority in the church from which he comes. If the presbytery after careful enquiry as to his ministerial standing and qualification and character, approve, he shall be recommended to the Synod for admission.

2. A minister or a licentiate desiring dismission to another church shall apply to the presbytery. If the presbytery approve, a letter of dismission shall be granted. Upon his reception by another church, the presbyterial connection of the person dismissed shall terminate.

CANON 15.

ELECTION AND ORDINATION OF ELDERS AND DEACONS.

1. Elders shall be elected by the church. The election shall take place at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. Ordinarily elders shall be elected to serve for life, but the congregation may specially elect them to serve for a limited number of years, provided that elders once ordained shall not be divested of the office when they are not re-elected, but that they shall have an advisory voice in the session and board of deacons and shall be entitled to represent that particular church in the higher judicatories when appointed by the session or the presbytery. If possible they shall be divided into classes so that their terms of office shall not expire at one time. In order to election a candidate must receive two-thirds of the votes cast.

When first elected elders shall be ordained, but after any subsequent election it shall be necessary only that their election be formally announced. At the time of ordination they shall signify their acceptance of the Constitution and Canons and of the Confession of Faith; in terms of the formula appended thereto; and shall promise faithfully to perform all the duties of their office as elders. They shall be ordained by the pastor and the elders. In case the church be without a pastor, or the pastor be unable to perform the duty, some other minister belonging to the Church of Christ in India, Presbyterian, shall be invited to act in his stead.

2. Deacons shall be elected and continue in office under the same rules as elders.

CANON 16.

ADMISSION TO FULL COMMUNION.

Persons seeking admission to full communion shall satisfy the session regarding their knowledge, faith and manner of life. They shall promise that, for so long a time as they remain members of the Church of Christ in India, Presbyterian, they will submit to its Constitution and Canons. The children of church members likewise, even though they may have received baptism during infancy, are to be admitted to full communion only after this examination and profession of faith and obedience.

CANON 17.

TRANSFER AND DISMISSION OF CHURCH MEMBERS.

On application to the session, a church member in good standing and of good report shall be granted a letter of transfer or dismission. Persons holding such letters remain members of the church and subject to the discipline of the session until admitted to another church. Sessions receiving persons presenting letters of transfer shall immediately notify the sessions granting the same. The principles set forth in this Canon apply also in the case of members of unorganized companies of believers.

CANON 18.

DISCIPLINE.

1. The ends of discipline are the purity of the church, and the good of the offender. In all discipline the spirit of Christ's words (Matt. 18: 15-17) is to be observed.

2. Ministers and licentiates are subject to the discipline of the presbytery; all others to that of the session of the church of which they are members.

3. In the case of a minister, an elder, or a deacon, an offence is something contrary to his vows made on admission to full communion and at ordination; in the case of a lay preacher, an offence is something contrary to his vows made on admission to full communion and at licensure; in the case of all others, an offence is something contrary to the vows made on admission to full communion or at baptism. Offences which occasion public scandal, such as adultery, fornication, perjury, flagrant dishonesty, or drunkenness, shall more specially be considered matters calling for the exercise of formal discipline. In the case of less gross offences the ends of discipline may often be better served by private admonitions from the moderator than by formal discipline by the session or presbytery.

4. The sentence of a church court does not change the relation of a man to God ; it is only a solemn declaration of the conviction that his conduct is contrary to his vows and that he should repent. The following are the ordinary sentences: admonition, censure, (publicly before the congregation or privately before the session,) suspension or deposition from church office, suspension from the privileges of church membership, and excommunication.

5. Restoration may take place when the ends of discipline have been accomplished. A minister shall be restored only with the consent of the presbytery by which he was disciplined ; and one who has been deposed shall not be restored to office until after a considerable time of penitence and exemplary conduct. A session may restore a person disciplined by another session, after conference with that session.

CANON 19.

REFERENCE.

A session or a church may refer any matter properly belonging to it to the presbytery, for either advice or decision. In like manner a presbytery may refer any matter to the synod and the synod to the General Assembly. Ordinarily each body should decide such matter itself. But cases which are new, difficult or of peculiar delicacy, and especially those upon which the body is greatly divided in opinion, are proper matters for reference. The court of reference may decide the case itself, or may refer it to a committee for decision. It may also return the case without advice or decision.

CANON 20.

APPEALS.

1. The pastor or any member of a church, not content with a sentence or other decision of the session, or church, may appeal to the presbytery. The presbytery may confirm, reverse, modify, or suspend a sentence or other decision brought before it in this way ; or it may return the case to the session or church, with the instruction that the sentence or other decision be reversed, modified, or suspended ; or, in a case of discipline, it may grant to the person under discipline a letter of transfer to another session.

2. Any session or any member of a presbytery, or church within its bounds, not content with a sentence or other decision of the presbytery, may appeal to the synod. The synod may confirm, reverse, modify or suspend a sentence or other decision brought before it in this way ; or it may return the case to the presbytery with the instruction that the sentence or other decision be reversed, modified, or suspended ; or, in case of discipline, it may grant to the minister under discipline a letter of transfer to another presbytery.

3. General Assembly.

4. It is further provided that Canons 19 and 20 as above, apply only to church courts and persons in organic connection with the Church of Christ in India, Presbyterian.

CANON 21.

STANDING RULES OF CHURCHES.

1. *Business.*—To the church belongs the following business : the election of the pastor, elders, and deacons, (See Constitution, Article 10.)

2. *Annual Meetings.*—An annual meeting for the transaction of any business pertaining to the church shall be held at such a time as the church shall appoint. At this meeting the session and the deacons shall report regarding the spiritual and temporal condition of the church during the year. It is advisable also that the condition and work of the presbytery and synod be clearly set forth.

3. *Special Meetings.*—Special meetings for the transaction of any business pertaining to the church may be held at any time upon due notice by the pastor or the session. Notice of a meeting shall always be given by the session at the request of one-tenth of those members who are entitled to vote, or at that of the presbytery or synod.

4. *Quorum.*—For the election of officers, one-third of all those who are entitled to vote shall constitute a quorum ; for the transaction of other business one-fifth shall suffice.

5. *Voting.*—Those only may vote who are members in full communion ; and of those such only as are present in person. The moderator shall have only a casting vote.

6. *Moderator.*—At meetings called for the election of a pastor, it is advisable that the session invite a minister belonging to the Church of Christ in India, Presbyterian, to preside. But in case the presence of such a one cannot be conveniently procured, one of the session shall take his place. At meetings called for the transaction of other business the pastor, an elder, a deacon, or any member of the church may preside.

7. *Records.*—All business transacted at any meeting shall be recorded, and such records shall be preserved by the clerk of the session.

CANON 22.

STANDING RULES OF SESSIONS.

1. *Meetings.*—Ordinarily stated meetings shall be held once during every month ; the time and place to be determined by the session. Special meetings, of which due notice shall be given, shall be held upon the call of the moderator or the clerk. A call shall always be issued at the request of any two members of the session, at that of one-tenth of the members of the church who are entitled to vote, or at that of the presbytery or synod. All meetings shall be opened and closed with prayer.

2. *Quorum.*—If no general rule determining the quorum be adopted by the session, a majority shall constitute a quorum.

3. *Voting.*—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator.*—The pastor shall be the moderator ; but, with the consent of the session, under special circumstances he may invite another minister belonging to the Church of Christ in India, Presbyterian, to take his place. In the absence of the pastor one of the elders shall preside. When the church is without a pastor, the session may invite a minister belonging to the Church of Christ in India, Presbyterian, to act as moderator, and in cases of discipline it shall do so.

5. *Clerk.*—The clerk may be the pastor, or one of the elders, and he shall serve for such a time as the session shall determine. He shall record and preserve the proceedings, grant credentials to elders appointed to the presbytery, and keep the register.

6. *Register.*—The register shall contain the following items: baptisms, both adult and infant; transfers and dismissions granted and received; marriages, deaths, and the residences of members; also a roll of communicants, to be revised annually. The names of members who have been absent for two years, or whose residence is unknown, shall be transferred to a special register. The names of those whose residences remain unknown for two years shall be dropped from the roll.

7. *Annual Report.*—The session shall prepare an annual report for presentation to the presbytery. This shall include the following items: the whole number of members in full communion; baptisms, both adult and infant; transfers and dismissions granted and received; suspensions, excommunications, and deaths; the amount of offerings during the year; and any other matters which it may be deemed advisable to include.

CANON 23.

STANDING RULES OF PRESBYTERIES.

1. *Meetings.*—Stated meetings shall be held at least once during every year, the time and place to be determined by the presbytery. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of three ministers and three elders, the elders being members of different sessions. The clerk, or if he be ill or absent, the moderator, shall send at least ten days' notice to every session and to every minister. The notice shall state the particular business for which the meeting is called; and no business shall be transacted other than that specified. All sessions shall be opened and closed with prayer.

2. *Quorum.*—Each presbytery shall adopt a general rule determining its quorum.

3. *Voting.*—Those members only may vote who are present in person and the moderator shall have only a casting vote.

4. *Moderator.*—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. *Clerk.*—The clerk shall be a minister. He shall record and preserve the proceedings, grant credentials to members appointed to the synod, and keep the register.

6. *Register.*—The register shall contain the names of all churches, ministers, and licentiates.

7. *Annual report.*—The presbytery shall prepare an annual report for presentation to the synod at its stated meeting. This shall include the following items: a list of the names of all churches, ministers, and licentiates; the organization, transfer, union, admission, dismissal, and disbanding of churches; the ordination, retirement,

transfer, admission, dismissal, deposition, and death of ministers; the licensure, retirement, transfer, admission, dismissal, and death of licentiates; the installation and release of pastors; the membership, baptisms both adult and infant, and offerings, in the churches and unorganized companies of believers; and in general a record of events of moment occurring within the bounds of the presbytery during the year.

CANON 24.

STANDING RULES OF THE SYNOD.

1. *Meetings.*—Ordinarily stated meetings shall be held once every year; the time and place to be determined by the synod. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of two or more presbyteries. The clerk, or if he be ill or absent, the moderator shall send at least thirty days' notice to every member of the synod. The notice shall state the particular business for which the meeting is called; the synod may however upon a two-thirds vote transact other business also. All sessions shall be opened and closed with prayer.

2. *Quorum.*—A majority of the members of the synod, meeting at the time and place appointed, shall constitute a quorum.

3. *Voting.*—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator.*—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. The Clerk shall record and preserve the proceedings. The minutes of each meeting shall be printed together with a statistical table prepared from the presbyterial reports, and a copy sent to every session and to every minister.

6. *Term of service.*—Members shall be elected to serve at stated meetings, and shall remain members until the stated meeting following. In case of the retirement of any member the presbytery by which he was elected shall, when possible, elect another member to fill the vacancy.

CANON 25.

FORMS.

Until such time as the Church of Christ in India, Presbyterian, shall prepare and adopt forms of its own, the forms in use by the parent churches for the ordination of ministers, elders, deacons, etc., and those for the administration of baptism and the Lord's Supper are recommended for use.

CANON 26.

AMENDMENT OF CANON.

These Canons may be amended by a two-thirds vote of the General Assembly; but fifteen days' notice of any amendment must be sent to each session and each minister, and the amendment must accord strictly with the Constitution and Confession of Faith.

MONTHLY MISSIONARY SURVEY.

Robert E. Speer.

Readers of the RECORD will be interested in the creed of the "United Church of India," as it is proposed to call the union of the Presbyterian bodies, soon, it is hoped, to be consolidated in one church. This creed has, of course, not been adopted as yet as the united church has not come into existence, but it has been agreed upon in the committee appointed to submit a creed. It is substantially the statement adopted by the church in South India recently formed by the union of the work of the Reformed Church Arcot Mission and the neighboring missions of the Established and the United Free Churches of Scotland. The full creed is as follows:—

"1. The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty. (Instead of the word 'duty' the word 'practice' would be preferred.)

"2. There is but one God—a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite, eternal and unchangeable, in His being, wisdom, power, holiness, justice, love, and truth; and He alone is to be worshiped.

"3. In the Godhead there are three Persons, the Father, the Son and the Holy Ghost, and these three are one God, the same in substance, equal in power and glory.

"4. All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is no way the author of sin, all things serve the fulfillment of His wise and good and holy purposes.

"5. God created man, male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures. All men have the same origin, and so are of one blood, and are brethren.

"6. Our first parents, being free to choose between good and evil, and being tempted of Satan, sinned against God; and all mankind descending from Adam by ordinary generation sinned in him and fell with him, and, offending in manifold ways against the good and holy laws of God justly deserve His wrath and punishment in this present life, and in that which is to come.

"7. To save men from the guilt, cor-

ruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in Whom alone God has become incarnate, and through Whom alone men can be saved. He was conceived by the power of the Holy Ghost, and born of the Virgin Mary, yet without sin, He was, and continueth to be true God and true man, in two distinct Natures and one Person forever. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and from whence He shall come again to raise the dead and to judge the world.

"8. The Holy Ghost, Who proceedeth from the Father and the Son, maketh men partakers of salvation, enlightening their minds by the truth of the Word of God, convincing them of their sin, persuading and enabling them to receive Jesus Christ as He is freely offered to them in the gospel, and working in them all the fruits of righteousness.

"9. God having, before the foundation of the world, decreed to give His Son to be its Saviour, and having of His own sovereign grace chosen in Him a people that they should be holy, sent His Holy Spirit to apply to them the purchased redemption, and now commandeth all men everywhere to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience to His revealed will. Those who do so are saved, and it is their privilege to be assured of their salvation. Being justified, pardoned and adopted into the number of God's children, they grow in holiness through the indwelling of the Spirit of God, and so inherit eternal glory. In all His gracious work the Holy Spirit useth and blesseth all means of grace, especially the Word, sacraments and prayer.

"10. The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is a sign and seal of union to Christ, of regeneration and renewing of the Holy Ghost, and of our engagement to be the Lord's. It is

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A BRAZILIAN CHILD.

play games with them, and after many days of patient work the children get to enjoy some of these games. At one of the Protestant colleges for boys they have learned to play tennis, and football and baseball, and it has made them grow stronger in every way and much healthier and better natured.

At these Protestant day schools the teachers find it very hard to make the scholars or their parents realize that it is necessary for the children to be at the school in time in the morning. They think it does not matter and sometimes make their appearance half or even an hour late.

Boys under ten years are allowed to go to the same school with their sisters, but after that they go to a separate school. Even at that early age the boys lord it over their sisters and demand that they wait upon them, and the poor girls are often little better than willing slaves to their brothers who are called "Nho-who" (little master).

At these schools the girls are taught besides reading, writing, etc., music, of

which they are very fond, drawing and painting, cooking, sewing, and embroidery. These are very necessary, as the girls and women spend most of the day at home and so have plenty of time on their hands. They learn to make nice buttonholes, which they call "casa do botao," or "house of the button."

Young people are very respectful in their treatment of elderly people and parents. If a child enters a room where his parents or elderly people are, he will go to each in turn and respectfully lifting their hands, kiss them. When the gas is lit in the home at night the children wish the parents "boi noite" (good night) and then ask for their blessing.

Among the Catholics one of the most important events in a child's life is the first communion. Especially is this so with the girls who are dressed like brides in white, with flowers and a veil. After the ceremony each girl selects some favorite saint and has an image or picture of it in her room, with a shrine before it. To this image she prays. If she wants anything very much she asks the image for it, and promises him presents of flowers, a new dress or something. If she gets what she wants she fulfills her promise, if not she punishes the image by dipping his head in water, or turning him with his face to the wall. How little respect she must have for the object which she worships!

When a girl is twelve or thirteen years old her parents think it time for her to be married and look around for a husband for her. It does not make any difference whether or not she herself likes the man, if the parents think he is all right and he can pay a good price for her, they are married. (I think this custom is not as common as it used to be.)

The wedding takes place in the church, and the bride always wears white and a veil and drives to the church in a special carriage lined with white satin and trimmed with orange blossoms. After the wedding feast the bride and groom, often only a boy and girl, go to a little home of their own and begin housekeeping.

A. W. PIERSON.*

* The editor is indebted to Mrs. Lander and Miss Maroin of Brazil for most of her information.

to be ministered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to believers. It is to be observed by His people in token, of their faith in Him and His sacrifice, of their appropriation of its benefits, of their further engagement to serve Him, and of their communion with Him and with one another.

"11. It is the duty of all believers to unite in church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to manifest a Christ-like spirit among themselves and toward all men, to pray, labor and give as God may prosper them for the support and extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

"12. At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. The unbelieving and wicked shall go away into eternal punishment, but the righteous into eternal life."

It will be observed that almost any evangelical body could come in and stand on this doctrinal basis. It is a good thing to prepare the way in this fashion for larger union where Armenians and Calvinists can live together in the same church.

* * * * *

Bishops Foss and Awdry of the Church of England Mission in Japan, recently issued a letter, requesting that Sunday, November 17, be set apart for prayer that God would guide His people to closer union. The English bishops and missionaries have been much less timid in this matter in Japan than the representatives of the American Episcopal Church, who have yet to learn that the best way to secure the ends they sincerely desire, is not to hold aloof from other Christians, but to join with them and commend their right to lead by exhibiting the power of leadership. Bishops Foss and Awdry suggested in their letter the following subjects for prayer, which may well be made subjects of prayer at home also:—

"1. Penitence for any wilfulness, prejudice, worldliness or evil temper

in ourselves or our predecessors which may have helped to bring about a condition of Christendom so different from that for which our Lord prayed.

"2. Prayer for such change and enlightenment of our own hearts as may help towards the undoing of this great evil—for the graces of wisdom, humility, sincerity, unworldliness, self-control, an open mind, reverence for others who disagree with us, complete subordination of our self-will to the will of God, a firm hold on truth, a spiritual mind—in short the mind which was in Christ Jesus.

"3. Prayer for the removal of obstacles—in the character of professing Christians, in heredity and other prejudice, in narrowness of views, in special shibboleths, in unworthy rivalries, in exaggerated attachment to non-essentials.

"4. Prayer for a fuller outpouring of the Holy Spirit in His various powers, and for a more ready recognition of the work of the Spirit in others in whom the 'fruits of the Spirit' are apparent.

"5. Thanksgiving for the growing sense of sin in regard to our divisions, and of longing for unity; and for the better hope which this gives of the world being won to believe in the mission of our Lord Jesus Christ.

"Passages of Scripture for use on the day: St. John xvii; Ephesians iv. 1-16."

* * * * *

An immense change is passing over the temper of the Moslem peoples in some districts of the Moslem world. A correspondent writes of one section of Persia and the great shift of sentiment toward Christianity:—

"Instances might be multiplied indefinitely to show not only a great increase of toleration among Moslems, but a growth of interest in the salvation offered in Christ. But let us look at the subject from another standpoint—that of doctrine—that we may be led more fully to realize the change that has taken place in the Moslem mind.

"1. During the first years of my residence in Persia, the doctrine of a triune God was considered the height of foolishness—not to say of idolatry and blasphemy—by the Moslem mind. The average man heard us politely as long as we talked on moral subjects, but when Christ was presented as the Mediator—the God-man—they would either show disgust or openly ridicule the idea of His being divine as well as human. But in recent years their idea

of the Godhead has so changed that they manifest a longing in many instances for an incarnation of God. The Babis have even gone to the extreme of teaching that all three persons of the divine family have or will become incarnate. The need of some medium in and through whom they can approach God is now generally recognized and admitted. The doctrine of the two natures in the one person of Christ meets that longing and satisfies it.

"2. So, too, as to the doctrines about the Holy Ghost, a great advance has been made. The Moslem used to only think of the Holy Spirit as Gabriel or some other lofty creature, but now the idea of a Divine Spirit—an executive of the Godhead—is quite common. I now constantly hear of or meet persons who claim to be either incarnations or the temples of this Divine Spirit, and hence they become guides to and teachers of Divine truth.

"3. The doctrine of substitution or of vicarious suffering is now formally recognized by the Sheikhi and Ali Illahee sects, and it is permeating more and more the other sects of the Shiah branch of Islam. They think that these persons, though sinless, shed their blood for the remission of the sins of those who are their people. Faith in one's own obedience and works of righteousness is becoming weak even among that straitest pharisaical sect of Islam—the Mutasharris.

"Thus from the doctrinal standpoint, also, the growth in toleration among Moslems has been marked. Everywhere there is manifest a state of unrest, of discontent with their present religious condition and leaders, and a longing for something better. It is this feeling which is causing the use and rapid growth of such sects as the Zahabis and Babis."

As illustration of the general inquiry and unrest few things are more striking than the rise of various mystical sects. The Zahabis are one of the latest of them. Their leader, residing in the Salmas plain, claims to be an incarnation of the Holy Spirit, and many of his followers claim to be also temples of His indwelling. Such men have broken far away from Islam. And the Sufi temper of the Persians prepares them for movements like this of the Zahabis, and will prepare them some day for an open hearing of the gospel.

* * * * *

But the day of order and freedom is far distant in Persia. Unrest and discontent fester throughout the land, but no one is able or willing to institute reform. Early in September a plot against the Persian government was exposed, and more than one hundred leading Persians were arrested, including the Gavom-i-dowleh, and several other ministers of state. None have been executed, but some have been very roughly dealt with, and now are being squeezed for money—the usual Persian way of settling for crimes. The plot was to dethrone the Shah, put out the Grand Vizier, and set up a democratic government to be guided in the affairs of state as well as everything else, by the priesthood. This was the tale spread in Teheran. It was worthy of the Persians. A democratic government guided by the Mohammedan Mollahs! A republic administered by a czar, rather by the procurator of the Holy Synod!

OUR ENGLISH LETTER.

Paul D. Moody.

An apology is due the English Methodists for an error which occurred in the December Correspondent's Letter. Their Twentieth Century Fund was alluded to as the "Million Pound Fund," whereas it is the "Million Guinea." Of course, as every one knows, the difference between a pound and a guinea being only twenty-four cents the mistake was a natural one. But when this is multiplied by a million we have the no small sum of two hundred and forty thou-

sand dollars, an increase which we are surely justified in mentioning. It might be added there is every reason to believe that this sum will be realized.

* * * * *

Many who have spent a Sunday in Edinburgh and seen with pleasure the manner in which the Sabbath has there been observed, will be grieved to learn that the cars are now run on Sunday and that one

an invalid, and he used to write by her bedside while she slept. When he went out in the morning for a ride he would steal softly into her room and leave a tender note to greet her waking. Here is one of them: "I wish you good morning, my dear little wife. I hope you have slept well, and that nothing has disturbed your repose. Be careful not to take cold, not to rise too quickly, not to stoop, not to reach for anything, not to be angry with the servant. Take care also not to fall upon the threshold in passing from one room to another. Keep all domestic troubles till I come, which will be soon."

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DR. BARNARDO AND HIS WAIFS.

Friends of Dr. Barnardo, the apostle to the waifs and strays of London, will rejoice to know that he has practically recovered from the severe illness which laid him aside last fall, and which at one time threatened to permanently disable him. Dr. Barnardo has just sent off another cargo of boys to the colonies, 340 boys, gathered from the squalid depths of London's poverty are thus sent off to the new lands with the prospects of making their way in life. At the meeting celebrating this shipment, Dr. Barnardo told that one of the committees which welcomed the Duke and Duchess of York to New Zealand was Mr. E. J. Page, a member of the Legislature who, at a recent dinner in his honor, had told how years ago, he had been sent out by Dr. Barnardo; 12,400 children have thus far been supplied with homes by this enterprise—a record of which to be proud.

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WHY JENNIE LIND LEFT THE STAGE.

"The Swedish Nightingale, Jenny Lind," says *Onward*, "won great success as an operatic singer, and money poured into her purse. Yet she left the stage when singing her best and never went back to it. She must have missed the money, the fame and the applause of thousands, but she was content to live in privacy. Once an English friend found her sitting on the steps of a bathing machine on the sea sands, with a Lutheran Bible on her knee, looking out into the glory of a sunset. They talked and the conversation drew near to the inevitable question, 'Oh, Madame Goldschmidt, how is it that you ever came to abandon the stage at the very height of your success?' 'When, every day,' was the quiet answer, 'it made me think less of this (laying a finger on the Bible) and nothing at all of that (pointing to the sunset). what else could I do?'"

CORRESPONDENCE.

THE PROPOSED UNION OF CHURCHES.

The Name.

Not a majority of the Churches negotiating for union ever used the word "Presbyterian" in their corporate title, although admittedly members of the Presbyterian family. Those who press that "Presbyterian" should be the leading word in the name of the new United

Church are asked kindly to take note of this fact: and of the possibility of giving that word such prominence as to be a bar to the completion of the union.

Churches in the Home Lands, who have never allowed the name there, may, some of them not unlikely decline to allow their missions in India to become part of a "PRESBYTERIAN Church of India," who would willingly have them merged in a "Church of CHRIST in India, Presbyterian" regarding the last word as simply denoting the form of church government, and whole name as emphasizing the word *Christ*, not the word *Presbyterian*.

The question at issue is not "why *should* the word Presbyterian at the head be objected to?" The practical question, which was fairly met at Allahabad is "Will the putting of such prominence on the word Presbyterian be an obstacle to Union?" I affirm unhesitatingly, Yes. Whether it will prove an insuperable obstacle I am not in a position to say. But it may be well that all should take into account the possibility, if not probability, that the putting of that word so to the front may shut out some earnest bodies who wish to join. I am not willing to be drawn into a discussion as to the logical proprieties of the case, but simply suggest that this contingency be not lost sight of, or there may, in the outcome, on the part of all, be disappointment.

Coonoor, Mar. 29, 1902.

JACOB CHAMBERLAIN.

Missionary of The Reformed Church in America.

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THE CHURCH OF CHRIST IN INDIA,

PRESBYTERIAN.

CONSTITUTION, ARTICLE 15.

One main purpose of the strictures upon Article 15 which appeared in the *Standard* of Feb. 15 has been achieved, i. e. thorough discussion by a strong champion has been secured. If that which comes as a change to some sections of Presbyterianism, be the wiser plan by all means, let it stand, but let everyone be assured in his own mind that it is a wiser plan before giving force to the per capita rule.

Dr. Stewart and the writer seem to differ as to what the gist of the Presbyterian conception is. The latter has always been under the impression that he was of the "dyed in the wool" type, but Dr. Stewart would make him out to be very poorly dyed indeed. On the other hand from the temper of his reply it would seem that Dr. Stewart must in the same way have rubbed his eyes, when the first article appeared and said, "What! have I not always been a true blue"! Doubtless life will prove too short for us to satisfactorily settle what the Presbyterian idea is, but the undersigned wishes to be allowed to admit that in all his thinking about the church of his fathers, the Presbytery has held the central place. He has noted that the Presbytery gives the name to the church and has therefore assumed that it is really the central factor of the system. It has seemed to him that all the courts above the presbytery are, as it were, a second thought and are merely intended to unify Presbyterian action and not to cut across the boundaries of Presbytery. He has reflected that the Presbytery exists as soon as there are two Pastors and two Elders because the

membership of the ministry stands in the Presbytery, and that therefore the Synod and General Assembly which arise afterwards have as their purpose to unify the Presbyteries, not to unify the ministry which has already been unified in the Presbytery. He has uniformly conceived of the General Assembly as a delegate body with a limited life i. e. a body which does not exist as an entity between its meetings (even to count votes,) he has found the Presbytery, on the other hand to be an abiding reality all the year round because membership therein is permanent. He has moreover verified this conception by noting the long list of important duties entrusted to the Presbytery by Constitutions old and new, the duties of all other Church Courts are brief in comparison,

So much for another Presbyterian Confession of Faith in giving of which the high example of Dr. Stewart is on record (*cf.* the close of his article).

Now as to details. (1) Confusion of language is assumed in the assertion that Article 15 cuts across Article 12. One can do no more than try again. The powers given to the Presbytery in Article 12 are what may be called "original" and all have this as their characteristic that the majority vote of Presbytery determines action, the action when taken being counted as the action of the Presbytery whether it be by unanimous vote or by a majority of one. This action can only be overthrown by reference, complaint or appeal. One of the powers given in the long list is "Deals with matters sent down by Superior Courts." Overtures are matters so sent down: they refer to the Constitution or the Confession of the Church. Article 15 refuses to allow Presbytery to "deal with matters sent down by Superior Courts" in the same way that it does in the case of its other powers "Deals with matters sent down by Superior Courts" is not an original power of Presbytery according to Article 15, but on the contrary in such cases Presbytery becomes, as it were, merely an "Election booth" for the Assembly's purpose. Surely it may be insisted that Article 15 cuts across the spirit of Article 17.

(2) The proposed method *does* magnify the place of the Assembly as an *ad interim* court and what is given to the General Assembly is undoubtedly taken from the Presbytery.

Now as to Dr. Stewart's objections to the plan of voting by Presbyteries as units:—

(1) and (2). Parity of the ministry and parity of church rulers is rounded out by parity of Presbyteries. Just as the country pastor of a church of 30 members votes equal with the pastor of a church of 1000 members, so the Presbytery with 30 men votes equal on overtures with the Presbytery of 100 men. Just as the Elder of a church of 25 members votes equal with an Elder of a church of 299 members (the 300 rule is also new) so the small Presbytery votes equal with the large one. In fact our whole system is built upon just the kind of thing which is contested on one point.

(3) The analogy of proportionate Presbyterial representation in Synod and General Assembly can at the utmost be used as an argument that in the voting each Presbytery's vote shall count for so many as it has representatives in the General Assembly. But even this

bewitching analogy does not draw the Presbyterianism which gives to Presbytery the chief place, and looks upon the Synod and General Assembly as methods by which the Presbyteries get together to determine matters of common interest. Under such a view proportionate representation by no means justifies the General Assembly in turning about and crossing the bounds of Presbytery in the matter of overtures. Up to the present no exceptions have been made which take the power of making and interpreting law out of the hands of the Presbyteries as such. Thus far Presbytery has held its place at the head and front of "Presbyterianism." The Presbyteries may decide that it is wise for them to be represented in higher courts in some proportionate way, but it does not follow that the Presbyteries should vote away their power of dealing with overtures as Presbyteries

(4) According to the Presbyterian system as understood by the writer, the church is in the Presbytery, not in an ideal body that never comes together. Compare Dr. Stewart's Confession of Presbyterian Faith in his last paragraph.

If the objection to the unit rule be well taken, by the same token all Session action is on a wrong basis for a majority of the church is often not represented by a majority in the Session; against all Presbyterial action for all the Elders are not present; against all Synodical action for in it only a part of the ministers and elders are present; against all action taken when the Assembly is in session for only a part of the Church is present. Perhaps we are all wrong; perhaps Congregationalism is right and the representative idea a false one, but as long as we retain the system what is the wisdom of extracting one of the *vertebrae* thereof, or of taking out one of the links of the chain?

Further the Confession of Faith and Constitution are now being discussed for adoption. This discussion is being carried on and decisions given by Presbyteries as such. It is not probable that anything more important will come before the church than this. Does anyone seriously doubt that this method is accurately ascertaining the mind of the Presbyteries in this very important matter? If such a method is fit to be used in adopting the Confession of Faith and Constitution, surely the burden of proof which rests upon those who propose the change in Article 15 is a very heavy one indeed.

Further it may be pointed out that if the General Assembly is to count the vote of the individual, it is only fair that the individual, not the Presbytery should have the right to send in the overture, *cf.* Art. XV Para 1.

Again Section 15 will take away the interest of the members of Presbytery in the discussion of overtures upon the floor of the Presbytery. All that will be necessary will be simply to record votes. Thorough discussion is secured when men feel that by carrying a majority their Presbytery takes a definite position on a certain proposition. If Article 15 be allowed to stand, the writer fully expects to see in practice the motion made in Presbytery that as to overtures, each member be asked to send his vote on them by Post Card to Presbytery's Stated Clerk. This may save time, but it will not secure discussion and will result in magnifying the small

representative committee known as the General Assembly into a permanent centralizing agency.

Again in every Presbytery there are representatives of weak churches and of strong churches, sometimes the Elders of weak churches carry important decisions over the Elders of strong churches. If Article 15 be really striking at an existing evil in the Presbyterian system, another article should be drawn up which would adequately deal with this familiar evil in the constant practice of Presbytery, an article, in fact, which would introduce the Congregational principle. ARTHUR H. EWING.

Allahabad, March 21st 1902

—o—
URDU NEW TESTAMENT.

To the Editor *Indian Standard*.

Sir,—Have you noticed what unfair treatment Presbyterianism has met with in the Revised Urdu New Testament, which is now on its trial? The word "Bishop" has been introduced in the foot notes as the equivalent for *nigahban*, but no such word as Elder or Presbyter has been admitted, and in this way the system of Church government that recognises bishops would seem to belong to apostolic times while the Presbyterian system or nomenclature had no place in the early church. In Acts 20:17 we read that Paul sent to Ephesus and called *kalisiya ke buzurgon ko*, and in verse 23 where these same *buzurg* are called *nigahban* the note is added "ya bishop," but there is no note to indicate that the *buzurg* were what Presbyterians are in the habit of calling Elders or Presbyters. In the Pastoral Epistles in the same way Bishop is repeatedly given as explanatory of *nigahban* and *dikan* (deacon) is given more than once as the official designation of *khudim*, but no such recognised official name is even given for *buzurg*. This is the more singular as the Revised English Version which was in the hands of the translators does not thus conceal the scriptural ancestry of Presbyterianism. In speaking of the elders of the Church of Ephesus it gives in the margin "or presbyters." In I Tim. 4: 14 Paul speaks of the gift which was bestowed upon Timothy with the laying on of the hands of the *presbytery*, but this in Urdu becomes *buzuryon ke hath rakhne se*, with the foot note *buzuryon ki majlis*. Bishops and deacons then have a recognised place in the new version, but presbyters and presbytery are concealed under the ordinary Hindustani names *buzurg* and *buzuryon ki majlis*.

This is the more strange as the Elders of Presbyterian Churches are just the Presbyters that the apostles ordained in every Church, whereas the modern Bishop belongs to a different rank altogether from the Elders or Bishops of the Church of Ephesus. An intelligent English reader knows that when the Elders of apostolic times are called bishops it simply means *overseers*, but it must be very misleading to an ordinary Urdu reader, who knows of Bishops only in the modern sense, to represent the Ephesian or Philippian Elders as Bishops.

Three centuries ago the Bible that for many years was read in the churches in England was called the Bishops' Bible. For another reason the version now under consideration might be distinguished among our Urdu translations as the Bishop's New Testament, J. G.

25th March 1902.

ENGLISH ORPHANS TO THE RESCUE.

The Editor,

The Indian Standard.

Dear Sir,—It has been well said that "fellow feeling makes us wondrous kind" and a very pathetic instance of this has come to me with the English Mail just received, A lady writes me as follows "Orphan's Home, 4th March, 1902. We have been reading in the *Life of Faith* of the dear orphans in India through the Famine, the Orphans here were asked, would they like to send the money to help them, or have a Christmas Tree as usual, they said with one accord—'send the money to the little ones in India';—they have also given me some half pennies and pennies they have had for sweets. We would very much like to send enough to keep one little one entirely and hope to do so one day." The sum of eleven shillings was enclosed.

I record this incident of sympathetic love in the hope that those in charge of Orphanages in India may take pains to recount it to the Children in their care so that a bond of Christian love may spring up between the Orphans of the East and West.

THOMAS A. BAILEY

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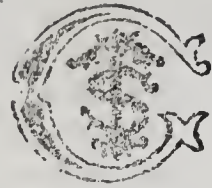
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Qímat Sályána, 2 0 0

“They shall become one flock.”

WE commend to the careful attention of the Committee in charge of the Decennial Missionary Conference the suggestion of Mr. Waller, Vice-Principal of St. Paul's Divinity School, Allahabad, contained in the article given below. One of the most important questions before the Conference ought to be the consideration of methods by which the Churches in India can be brought into closer fellowship, their real oneness made manifest to themselves and to the world. We rejoice at the growing sentiment in favor of union. It is of the Spirit. For two weeks past representatives of the Churches in Allahabad have united in special Evangelistic services, and while the chief aim has been to hold up Christ to Hindus and Mahomedans as the only and all-sufficient Saviour, yet the union of all the missionaries, English, Indian and American, in this effort has shewn openly our oneness in Christ. Perhaps the first step the Decennial Conference might take would be the working out of a plan for the federation of all the Missions and Churches in India, something after the model of

the Free Churches of Great Britain. If there is a growing and genuine desire for union, as we have every reason to believe there is, we trust the Conference will recognize its opportunity and make a move toward the federation of the Missions and Churches in India.

A possible Step towards Unity.

NOTICES are now being sent out summoning delegates from the whole of India, to attend the Decennial Conference in Madras during the month of December. The seventh topic which will be discussed is: “Missionary Comity and General Questions.” There is one such Question which is now very much to the fore and which will I hope find a place in the deliberations of the Conference; it is a matter in which the Presbyterians have just given us a lead and it is a matter of urgent importance on which in a great measure the usefulness of the Indian Church depends. The subject is of course that of “Unity.” No one will need to be convinced that Unity is a good thing: it is not probable that anyone will argue that our Lord intended His Church to be split up into hundreds of different sects.

Nor will anyone deny that many of the distinctions which exist between the various Churches and Societies at work in India are local or deal accidental unimportant. Is it not a crying sin that we are daily adding to the forces of disunion in this unhappy country? Every Christian, from one point of view, strengthens the disunion of Christendom. But the impossibility of realising their ideal prevents many from attempting to further the cause of unity: and it is true that if a Committee or Conference were appointed today to find a basis for unity, that committee would probably very shortly break up in the most admired disorder. But because the time is not ripe yet for a committee of Union and a basis of federation, or whatever may be decided on, it does not therefore follow that nothing can be done. A unique opportunity is offered; an opportunity that will not occur for another ten years. Something must be attempted but let our motto be "*Festina lente.*" A pledge from all the Societies working in India and represented at that Conference to work for a United Church in India would by some be regarded as a platitude: and by others as a challenge to them to redouble their efforts to absorb in their own body by all and every means all whom they could in any way influence. This method hardly makes for unity; yet to have this great work of unifying the Christian Church on the programme of all missionary Societies would be a distinct gain: and if it embodied a policy which might be followed, without for a moment being disloyal to principles, it would be a great step on the road. Let that policy be enunciated at the Decennial Conference and let it be this. That the Missionary Societies working in India pledge themselves to

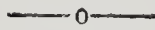
further the cause of the Unity of the Indian Church, by systematic proportionate teaching of that great body of Catholic truth contained in the Scriptures which alone is necessary to salvation, and while clearly stating the points which, though not matters of salvation, are the ground of the division of one Church from another, shall not so emphasise them as to take away from the Indian Church its inherent right to decide for itself in these matters.

E. H. M. W.

THE Summer School of the workers of the American Presbyterian Church is to be held in Mainpuri, beginning May 2nd. It is expected that seventy or more preachers, teachers and students will be present. Five hours a day will be given to lectures and recitations. We ask our readers to unite in prayer that teachers and students may be taught by the Spirit, and the hearts of all present may be refreshed as together they study the Scriptures. It is a grand opportunity for pouring in the truth and preparing laborers for better service.

SOME months ago a preacher in North India died without making any provision for the support of his family. His wife is now forced to beg here and there in order to get food and clothes. Had this man paid into the Widows and Orphans Fund a rupee a month his widow would now be receiving about five rupees a month. We fear that other preachers are neglecting to make provision for their families, as they might very easily in some cases, and in others with some self-denial, by paying a small sum monthly into the Widows and Orphans Fund. Such neglect is a sin. "If any provideth not for his own, and specially his own household, he hath de-

All this tends to show that in the circulation of our literature, on less than in its production, we greatly need a revival of interest and of effort. The first thing to do is to bring our missionaries and missions, in some way or other, to realize the greatness and the urgency of the opportunity which is presented to them at this present time, through Christian literature, among the teeming millions of this land. There is no excuse to-day for the ignorance and culpable negligence manifested on all sides in this most important matter. If we despise this day of great opportunity in this increasingly important department of work, it will not only handicap us seriously in other departments, it will also delay considerably the coming of the great day to which we all look with so much eagerness, and for which we, in all other respects, labor so diligently and so judiciously—the day of the ultimate triumph of the kingdom of our Lord and Savior in the great land of the Vedas.



THE BASIS OF UNION.

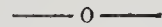
Dear Mr. Editor,—The question now before the presbyteries in India is the adoption of the basis of union as sent down by the Seventh Council of the Alliance. The discussion should be mainly confined to that one issue, for on it depends the early realization of the united organization that is sought. Yet the action of the Council contemplates the possibility of such action of presbyteries as may lead to modifications of unessential features of the basis even before the united organization is effected. Then in regard to later modifications, in view of the large European majority in the Council that adopted this basis, it may be assumed that the basis will need in many points to be assimilated to Indian circumstances and feelings. Thus we should expect that when the new church is formed, questions of amendment to the constitution must arise. It will not be amiss to take up some such questions in advance, as preparing somewhat for the future.

A letter has been received from a professor of theology in a well known Presbyterian institution, in which he expresses pleasure in the progress of the movement for union in India, and in a kindly way makes some criticisms on the "Confession of Faith." He says first, that it is a condensation of our western theology and is obviously a system of doctrine rather than a confession of the faith of the church. We may own that though it is satisfactory for its present purpose, yet judged by permanent Indian conditions, it is too western in its statement, and we should expect that when the church comes into being it will gradually shape its creed according to its own consciousness. His second criticism, following logically on the first, is that the confession is an inadequate expression to the people among whom we are working of the real Christianity that we are preaching. The decisive test of this comment as well as the remedy will be found in the new church itself. The third criticism explains the other two.—I quote: "I wish it were possible for you to adopt a statement which from the beginning to the end would make Him (Christ) really central; which for

example in its doctrine of God would put in the forefront Christ's doctrine of Fatherhood; which in the doctrine of the Trinity would show how Father, Son and Spirit grow out of God's historic revelation in Christ and the present work of His Spirit; which in the doctrine of sin would begin with the confession of our own sin, rather than with the fall of Adam; which would present Christ in His simplicity and unity, rather than in the scholastic terms of the old Creeds; and which above all should use from beginning to end the language of personal confession." The catechism of fifty-two questions with answers adopted by the free churches of Great Britain three years ago, as well as the brief statement recently adopted by the American General Assembly (North), gives the essential doctrines simply, beautifully and in harmony with general Christian experience. We should do well to avail ourselves of the help of such statements, while still guarding against too large an influence of western thoughts and sentiments in the Indian creed.

A Presbyterian layman, well known in England, America and India, has criticised the basis of union on a point of polity. He thinks the privilege allowed to missionaries of membership in presbyteries both at home and in India dangerous to the future church. While this is not the time to correct that matter, the presbyteries should recognize the propriety of a gradual readjustment of that anomalous temporary arrangement after the Church has come into authority to legislate for itself. Closely connected with this question is the larger one of the relation of foreign missionaries to the Church in India. This gentleman holds that ministers from abroad should have only an advisory relation to the Church. The effect of the sudden withdrawal of all the ministers of any large missionary society from active membership in the local presbytery would probably in most cases be disastrous to the presbytery. Yet it is worth consideration whether a plan of gradual withdrawal is not necessary to the confirmation and nationalization of the Church in India. Perhaps it would be well for presbyteries or missionary bodies to advise that new missionaries henceforth coming to India should retain their membership exclusively in the home presbyteries.

H.



BRIEF HISTORY OF THE MORAVIAN CHURCH.

The history of the Moravian Church is an illustration of the truth that God makes use of things which in themselves are small and weak for the carrying out of His great purpose. It is a remarkable history which can here be only briefly sketched—full of pathos and romance and stirring incident, full, above all, of the workings of God's providence.

This small Church, least almost among the tribes of Israel, has been the pioneer of the greatest movements. Sixty years before the Reformation it existed as a reformed Church. Half a century before the beginning of modern missions its messengers were preaching to the heathen in Asia, Africa, and America. It led the van in the great Evangelical Revival of the last century under the preaching of Wesley. The first printed Bible

there not only known in English, but they are translated into many of the vernaculars of the land. I have seen extensive quotations from Ingersoll's "Mistakes of Moses," printed in tract form and scattered among the people in remote villages in South India. Many of the people of that land learn of Christianity only through these translated diatribes of Western infidels.

We must meet such writings by a healthy, vigorous, Christian literature. We must pour forth from our presses a flood of tracts and booklets which will present to the people, in an attractive form and in their own languages, the saving truths and the transcendent facts and blessings of our faith. We must not allow the Western rationalist and unbeliever to preempt this great territory.

Looking generally at the Christian literature of the land, we may ask, What is its character? In some respects it may be said to be worthy. It is certainly serious in its tone, and, on the whole, true to the teaching and spirit of our faith. On the other hand, it is wanting in ability, freshness, variety, and wise adaptation. It is too largely composed of translations from Western works. In the writings of missionaries we rarely see originality and adaptability combined. Many may write with clearness and with certain power; but they do not present the truth in that form which appeals strongly to the Oriental mind and which is well calculated to move him and to lead him to a higher life.

And so far as native Christians are concerned, our missions have produced very few original writers. They also are, in the main, translators, or they may write second or third rate productions of a devotional or of a historic kind.

Observing this serious defect, the Madras Missionary Conference passed unanimously a series of resolutions, the first of which is in these words: "This Conference is of opinion that the production of literature should be regarded as an essential part of missionary activity in India, coordinated with other departments of work." This resolution is prefaced with the following confession: "While the importance of Christian literature has always been admitted in theory, in fact it has not been maintained as a coordinate department of missionary effort. The setting apart of men for literary work has been quite exceptional; and even when such appointments have been made they have been the first to be disturbed when the necessity for retrenchment has arisen. It has therefore come about that this department has been relegated to a position of inferiority, with the result that its work has been desultory and ineffective."

This confession is based upon facts such as should be seriously considered both by missionary societies and Indian missions. While our Protestant missions in India have, at present, eighty missionaries, men and women, among the best equipped, mentally and educationally, upon the field, who are giving themselves entirely to the educational work, how many are devoting their whole time to the creation of a Christian literature in India? For several years Dr. Murdoch, the Nestor of Christian literature for India, has sought, after more than half a century of work, for some suitable man to

succeed him as Secretary of the Tract and Christian Literature Societies, and as the organizer of literary effort in that land. But he has only just now found the right man.

In one of his statistical tables he illustrates either the indifference or the inability of missionaries to help in this work of creating a Christian literature, by referring to one area in which there were a hundred thousand native Christians. During the year 1898, out of the one hundred and ninety-seven American and European missionaries in that area, only one offered to his two societies a manuscript for publication. The reason given by these men and women for not writing more would doubtless be that they had no time, that they were so pressed by other duties as to find no opportunity, even if they had a taste, for such literary work. So much the more reason, then, why missionaries should be given to this work—that they might devote all their time and strength to it and thus produce something which would be both worthy and pervasive and abiding in its influence.

We choose our best men and women to devote their whole time in teaching comparatively few youths in our schools. Others we gladly assign to the work of preaching the Gospel to the unevangelized. Still many others are given to superintendence and to administration. And yet I doubt whether, at present, any one of these departments can compare with literature in its importance, in the extent of its influence, and in the permanence of its power in India's conversion.

Of equal importance with the work of creating and publishing a Christian literature is that of disseminating the same. It is of little use to create even the best literature unless organized and persistent effort is made by the missions to circulate it. Missions differ very much in the amount of thought and effort which they put into this work. Even the missions that do most in this line can certainly do a great deal more, both with the largest profit to their people and with most abundant result in their work for non-Christians. Many missions are grievously backward in this matter. In the area above referred to the Madras Tract Society ledger reveals the fact that, during 1898, only fifty-six missionaries bought any *vernacular* literature, while one hundred and forty-one made *no purchase whatever*. And even where gratuitous supply of evangelistic leaflets was offered, post-free, to any missionary, only eighty-six accepted the offer; one hundred and forty-one did not apply. Only two-thirds of the mission stations of that area sought and received supplies of these most valuable leaflets.

This only illustrates the fact that missions have not yet roused themselves to this large opportunity for spreading Christian intelligence and for sowing broadcast the seed which is the Word of God.

Even the circulation of the Scriptures in the Madras Presidency cost much more than their publication. That society in 1898 spent Rs. 11,464 (about \$3,500) in order to circulate 51,367 copies of the Scriptures, for which it realized in sales only Rs. 2,337—about one-fifth of the cost of sale.

"You must remember, Tom," said Aunt Margaret, "that sometimes lives which seem in the eyes of the world to be great successes, in God's sight may be wretched failures. Some one says: 'Success is costly if we pay for it in lowered standards and degraded manhood and womanhood. Failure is not defeat if we remain true to what we know is right and noble.' If we gain the whole world and lose our soul, what does it profit us? I think Joe is far nobler selling his prints than he would have been if he had persisted in going on with his studies when his mother needed him so, even if he had become the first surgeon in the land. Still I hold that we should make the most and best possible of ourselves. I came across this in a 'Thoughts for the thoughtful' column the other day. 'Find the place where God wants you to be in this world, and when you have found it, burn to the socket there.' A little further down in the column I found this: 'God will hold every man responsible for his best. Raphael must not whitewash cellar walls for a living.' Put those two thoughts together. Be very sure that you are in the place that God wants you, and then do your *best* to fill it. Raphael must never be content to whitewash cellar walls unless he is sure that is what God wants him to do. But if that work is given him, he must strive to do it *perfectly*. 'Things,' you know, 'do not make life large. Men do large things sometimes in small places, and others do small things in large places.' Whatsoever we do, let us do it heartily, as unto the Lord and not unto men."

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GOOD SECURITY.

"Mister, do you lend money here?" asked an earnest, young voice at the office door. The lawyer turned away from his desk, confronted a clear-eyed, poorly dressed lad of twelve years, and studied him keenly for a minute. "Sometimes we do—on good security," he said gravely.

The little fellow explained that he had a chance 'to buy out a boy that's cryin' papers." He had half the money required, but he needed to borrow the other fifteen cents.

"What security can you offer?" asked the lawyer.

The boy's brown hand sought his pocket and drew out a paper, carefully folded in a bit of calico. It was a cheaply printed pledge against the use of intoxicating liquor and tobacco. As respectfully as if it had been the deed to a farm, the lawyer examined it, accepted it, and handed over the required sum.

A friend who had watched the transaction with silent amusement laughed as the young borrower departed.

"You think that I know nothing about him," smiled the lawyer. "I know that he came manfully, in what he supposed to be a business way, and tried to negotiate a loan instead of begging the money. I know that he has been under good influences, or he would not have signed that pledge; and that he does not hold it lightly or he would not have cared for it so carefully. I agree with him that one who keeps himself from such things has a character to offer as a security."

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THE BOOKS OF THE BIBLE.

Do you know how many books are in the Bible? You once knew, but have forgotten? Let me tell you one good way to remember, so as never to forget. First, write down the words

OLD TESTAMENT.

Now, how many letters are in the word, "Old?" 3. How many in the word "Testament?" 9. Put three and nine together and you have 39—the number of books in the Old Testament.

Next, write down the words

NEW TESTAMENT.

There are also in "New" and "Testament" 3 and 9 letters. Now, multiply 3 by 9 and you have 27—the number of books in the New Testament. Of course, by adding 39 and 27, you have 66—the number of books in the Bible.

Any boy or girl who will read this over twice will never forget how many books are in the Bible.—Ex.

—o—

HOW THE CHILDREN KEPT THE BIBLE.

In reading the history of the Waldenses, it is most wonderful how these persecuted people preserved the Bible. You young people who have a Bible at your elbow to read from at any time can hardly imagine what struggles "the Israel of the Alps," as a writer calls them, had to worship God according to the teachings of the Word.

Amid the terrible persecutions and destitutions of their life in the Alpine mountains, they taught their children to memorize chapters, so that, whatever might befall the written copies of the Bible, large portions of it might be secure in the memories of their youths and maidens. In secret meetings, when they went by night barefooted or with shoes bound with rags, so that they might not be heard in passing, it was their custom to listen to the gospels recited in turn by the young, each one responsible for a certain portion.

—Religious Telescope.

THE UNION OF THE PRESBYTERIAN CHURCHES IN INDIA.

[We give extracts from a paper on this subject by the Rev. George Waugh, of Sialkot. The questions involved are too momentous and far-reaching to be lightly dealt with, and we trust that the point so fairly presented by Mr. Waugh will receive due consideration. It must be a serious difficulty, however, that would be allowed to delay such a consummation as that hoped for in Presbyterian Union—Ed. I. S.]

In my opinion the fundamental point in the formation of the United Church is the composition of its Presbyteries, for they form the centre of the whole organization. We want in India a church able to govern itself, which will develop naturally. On this point the report to the General Assembly of the Church of Scotland of 1902 contains the following sentence:—"It is in the highest degree desirable that Mission Churches should be encouraged to become independent of the

Home Churches, *i.e.*, self-supporting and self-governing. Self-government naturally following on self-support."

I presume we are agreed that when the United Church is formed, it should be self-governing. The question then is, Should it be self-supporting from the very first? The Alliance requires "at least partial self-support" or "entire self-support at the earliest possible date." But how will it be possible to decide satisfactorily "the earliest possible date?" Suppose it is thirty years hence, as some think. In that case the United Church would have to say to the Home Churches: We expect from you help for thirty years, for we cannot get on without it." Now suppose the Home Churches do not agree to these terms, what happens? The self-government of the United Church is shattered. It cannot govern itself, because it cannot support itself.

Moreover, we have to consider the injury likely to be inflicted upon the Indian Churches by allowing self-government to come before self-support. The way to strengthen a Church is to get it to bear its own natural burden. The measure of a church's power to support itself will be the measure of its power to govern itself. If we have to wait for self-support we should also wait for self-government.....

We require a self-supporting church from the very first. This furnishes a clue to the composition of our Presbyteries. At least all ordained ministers of self-supporting churches would be members of Presbytery in full standing. But at the beginning of the United Church they would require as much assistance as possible from the foreign ministers, who would, therefore, also be members of Presbytery. There is another and a stronger reason why foreign ministers should be members: they would have charge of the non-self-supporting churches, and would require kirk-sessions, &c., for them. Chaplains would be included, so that they might obtain power to form kirk-sessions, and receive and give advice. On this point the report above referred to contains this statement:—"In the incipient stages of the Native Church it is most desirable that the foreign missionaries should be associated with the Presbytery, either as advisers only, or as assessor members with votes."

If Indian ministers, who do not belong to self-supporting churches become members of Presbytery, conflict will at once arise between the work of the Presbytery and that of the foreign missionary. While the Presbytery calls the minister of a non-self-supporting church to a meeting, the foreign missionary may forbid his attendance if he believes such attendance would interfere with his readiness and faithfulness in the work. Again, what will become of a Presbytery's ruling about a partially supported minister if the missionary concludes that the ruling is a mistake? The missionary must inevitably set it aside, and the self-government of the Presbytery will become ridiculous. These two suppositions are based on facts: many times the foreign missionary has had to set aside the opinions of his native brethren.

Further, it is preposterous to expect foreign missionaries to be under the control of bodies composed largely of partially supported native ministers and elders, for they would certainly give decisions contrary to the in-

structions of the Foreign Mission Committees of the Home Churches.....

Now these anomalies, difficulties and conflicts would not appear if the Presbytery was composed of all ordained foreign ministers with their elders, and self-supported native ordained pastors with a limited number of their elders. If this were done at the formation of the United Church, at least three-fourths of the members of Presbytery would be foreigners, and this would be a guarantee for practical agreement between the Foreign Committees or Boards and the Indian Presbyteries. The native members would be independent: they would not be under the control of the missionaries, because they received no foreign money. They would give free unfettered opinions. They would work more heartily and carefully, because their salaries would depend on the loyalty of their congregations; and ministers who were not members of Presbytery would be stimulated by the ambition to become members as soon as their congregations entirely supported them.

That this may be possible now is learned from the fact that in the last report of one Presbyterian Mission, while the number of foreign ordained missionaries is given as nineteen, the number of self-supporting churches is five.

Perhaps some one is inclined to urge that this system would, at first, exclude some of our oldest and most experienced pastors. This would only be so in the case of those Indian pastors whose salaries, fixed long ago, are so large that they cannot be raised in this country. It may be remarked that highly-paid pastors are retarding the approach of self-support in the Indian Church.....

Arising out of what has been urged, there is another very important point, and it is this: for admission as a licentiate of the Indian Church, a fairly high standard of examination must be aimed at. Of course, we need, in the first place, spiritual men; but we need also men of at least moderate mental attainments: otherwise our Presbyteries will become crowded with comparatively illiterate men, who have little understanding of the work of a Presbytery and little influence among the better educated of their own congregations. The United Church, at its formation, must be careful about the admission of its ministers, and not admit them simply because they have been licensed, or even ordained, by a Presbytery now existing.

Under a strong conviction that the points brought forward in this paper are of vital importance in the formation of a United Church in India, I should like to press them on the serious attention of the Presbyterian ministers in India. If mistakes are made at the beginning, it will be very difficult to rectify them afterwards. Let us see that we act so that the result will be an independent, healthy and vigorous Church, and not a feeble, baffled and inefficient Church. The Presbyterian Churches in India are practically united in spirit, working harmoniously together. To force them prematurely into external union may create much friction, ill-feeling and internal dissension. Greater outward uniformity at the expense of inward unity is dangerous and undesirable.

MAR 10 1902

MR. SPEER

Proceedings
OF THE
SEVENTH COUNCIL
OF THE
PRESBYTERIAN ALLIANCE,
HELD AT ALLAHABAD

On the 11th, 12th, 13th and 14th December, 1902.

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Minutes of Meeting

OF THE SEVENTH COUNCIL
OF THE PRESBYTERIAN ALLIANCE.

—:3:—

Jumna, Allahabad, 11th December, 1901.

1. Which day the Council was duly constituted at 12.30 p.m., the Rev. Dr. Chatterjee, Moderator.

2. The Moderator conducted the opening devotional exercises.

3. The Roll of Delegates was adjusted, and the following answered to their names:—

SYNOD OF SOUTH INDIA,—Rev. Dr. J.H. Wyckoff.

IRISH PRESBYTERIAN CHURCH,—Rev. Dr. G. P. Taylor.

U. P. CHURCH OF NORTH AMERICA,—Rev. Dr. Robert Stewart, (Synod of Panjab).

AMERICAN PRESBYTERIAN CHURCH,—

Allahabad Presbytery, Revv. T.S. Wynkoop,
Dr. J. G. Lucas, Dr. A. H. Ewing,
J. J. Caleb, and I. Fieldbrave, and
Mr. Emmanuel David (Elder).

Farrukhabad Presbytery, Revv. Thomas Tracey, H. Forman, W. T. Mitchell and C. H. Bandy.

Ludhiana Presbytery, Revv. Dr. E. M. Wherry, W. J. Clark, K. B. Sirkar, P. C. Uppal and W. J. P. Morrison.

Kolhapur Presbytery, Revv. E. M. Wilson and W. H. Hannum.

Lahore Presbytery Revv. R. Morrison and Dr. K. C. Chatterjee, and Mr. J. G. Gilbertson (Elder).

UNITED FREE CHURCH OF SCOTLAND,—

Presbytery of Calcutta, Rev. Dr. K. S. Macdonald.

Presbytery of Rajputana, Revv. James Gray, John MacInnes, and B. N. Paul.

REFORMED PRESBYTERY OF INDIA,—Rev. Dr. G. W. Scott.

CANADIAN PRESBYTERIAN CHURCH,—Revv. Dr. Fraser Campbell, N. H. Russell, and W. Harvey Grant, and Dr. Nugent (Elder).

WELSH CALVINISTIC CHURCH,—Rev. J. Pengwern Jones.

CHURCH OF SCOTLAND,—

Presbytery of Calcutta, Revv. Dr. Morrison and John Cameron.

Presbytery of Eastern Himalayas, Revv. R. Kilgour, J. A. Graham, and Ganga Parshad Pradhan.

Presbytery of North India, Revv. Dr. Youngson, T. Grahame Bailey, R. McCheyne Paterson, G. J. Chree and A. M. Nelson, and Dr. Hutchison, (Elder).

ORIGINAL SECESSION CHURCH,—Rev. J. McNeill, Seoni.

Corresponding members :—

Rev. David Reid, Calcutta, and Rev. S. U. Gillam and Rev. R. C. Smith of the Presbytery of Farrukhabad, Rev. C. H. Mattison, and Rev. A.G. McGaw, Presbytery of Allahabad.

4. The minutes of the meeting of the Sixth Council were read and approved.

5. Rev. James Gray was elected Moderator and Rev. Dr. Taylor Vice Moderator. Mr. Graham was re-appointed Clerk of the Council, and Mr. Cameron was appointed Clerk of the Meetings.

6. The following were appointed a Business Committee :

Dr. Wherry, Dr. Stewart, Mr. R. Morrison, Dr. Wyckoff and Dr. Chatterjee.

7. The Council agreed to meet each day at 7.30 a.m. for Devotions and at 8 a.m. for Business and adjourn at 9.30 ; to meet at 10.30 a.m. and adjourn at 1.30 ; to meet at 2.30 and adjourn at 5.

8. The Council called for the report of the committee on the Synopsis of Doctrine which was submitted by Dr. Fraser Campbell. The Committee reported that it met at Dehra Dun on the 28th and 30th of September and, having heard from several Presbyteries, resolved, after careful consideration, to recommend that the Alliance accept, as the Synopsis which this Committee

was appointed to present, the Confession of Faith of the South India Synod, with certain modifications. The Synopsis (namely the South India Confession of Faith as modified) was printed, and copies were sent to Clerks of Presbyteries and to members of the Committee for Completing the Basis of Union. The Synopsis and the replies received from Presbyteries were considered by the Committee, in consultation with the Committee for Completing the Basis, at Allahabad, on the 9th, 10th, and 11th of December, and was modified somewhat, in which form it is now submitted.

The Council received the Report and deferred consideration thereof.

9. The Council called for the Report of the Committee on Completing the Basis of Union, which was given by Dr. Chatterjee. The Committee reported:

(1). That it recommends that the Synopsis of Doctrine prepared by the Committee appointed by the Alliance for that purpose, to wit the Confession of Faith of the South India United Church with the Preamble, as modified by the Committee be adopted as the Confession of Faith of the proposed United Church.

(2). That it recommends that the name of the Church after union be "The Church of Christ in India, Presbyterian."

(3). That it recommends that in the Ordination Service the formula of subscription to the Confession of Faith recommended by the Committee be as follows:—

“ I sincerely receive and adopt the Confession of Faith of this Church as presenting the system of doctrine taught in the Holy Scriptures, and I declare this Confession to be the confession of my faith.”

(4). That it recommends the Constitution and Canons of the South India United Church as modified by the General Committee for adoption in the proposed United Church as a working basis.

(5). That it recommends the following scheme of Local Organization :—(See section 39).

10. The Council proceeded to consider the Report of the Committee on the Basis of Union. The following names were proposed as the title of the church in the Preamble of the Synopsis of the Confession of Faith. (1) in the Report, The Church of Christ in India, Presbyterian, (2) The Presbyterian Church of India, (3) The United Church in India.

11. The Council adjourned at 5 p.m.

SECOND DAY—12TH DECEMBER.

12. The Council met at 7.30 for Devotions.

13. The Meeting of the Council was opened with prayer.

14. Minutes of last Meeting were read and approved.

15. The Report of the Business Committee was received.

16. The Council resumed consideration of the Report of the Committee on the Basis of Union. The Council resolved after a division, to adopt the name *The Church of Christ in India, Presbyterian*, as the name of the Church in the preamble,

17. The following Dissent was submitted and recorded :—

Allahabad, 12th December, 1901.

We, the following delegates to the Alliance, dissent from the decision arrived at by the Alliance this morning, viz. that the name of the Church should be the Church of Christ in India, Presbyterian; and ask that this dissent be recorded.

R. Kilgour
 J. MacInnes
 John Cameron
 J. A. Graham
 G. P. Pradhan
 A. M. Nelson
 R. McCheyne Paterson
 J. Hutchison
 Geo. J. Chree
 Geo. P. Taylor.

18. The Council resolved upon the following Preface to the documents embracing the Basis of Union of the Church :—“Whereas in the Providence of God and under the guidance of His Spirit, delegates from the Churches in India holding the Westminster Confession of Faith, the Welsh Calvinistic Confession of Faith, the Confession and Canons of the Synod of Dort, have for several years met in Council, and whereas in the opinion of the Council the time has now come for uniting the different Indian Churches repre-

sented in the Council, the Council hereby resolve that the name of the United Church be 'The Church of Christ in India, Presbyterian,' and that the following be the Confession of Faith, the formula of subscription to the Confession, and the Constitution and Canons of the Church."

19. The Council adopted the following articles as the articles of the Confession of Faith of The Church of Christ in India, Presbyterian :—

CONFESSION OF FAITH.

Preamble.

The Church of Christ in India, Presbyterian, in adopting the following as its Confession of Faith, to be subscribed by ministers, licentiates, and elders, does not thereby reject any of the doctrinal standards of the parent churches, but on the contrary commends them—especially the Westminster Confession of Faith, the Welsh Calvinistic Confession of Faith, and the Confession and Canons of the Synod of Dort,—as worthy exponents of the Word of God, and as systems of doctrine to be taught in our Churches and seminaries.

Article I.

The Scriptures of the Old and New Testaments are the Word of God, and the only infallible rule of faith and duty.

Article II.

There is but one God, and He alone is to be worshipped. He is a Spirit, self-existent, omnipresent yet distinct from all other spirits and from all material things; infinite,

eternal, and unchangeable, in His being, wisdom, power, holiness, justice, goodness, truth and love.

Article III.

In the Godhead there are three Persons, the Father, the Son and the Holy Spirit, and these three are one God, the same in substance, equal in power and glory.

Article IV.

All things visible and invisible were created by God by the word of His power, and are so preserved and governed by Him, that while He is in no way the author of sin, He worketh all things according to the counsel of His will, and they serve the fulfilment of His wise and good and holy purposes.

Article V.

God created man, male and female, after His own image, in knowledge, righteousness and holiness, with dominion over the creatures. All men have the same origin, and are brethren.

Article VI.

Our first parents, being free to choose between good and evil, and being tempted, sinned against God; and all mankind descending by ordinary generation from Adam, the covenant head of the race, sinned in him and fell with him and have no ability of will to any saving good. To their original guilt and corruption, those capable of so doing have added actual transgressions. All justly deserve His wrath and punishment in this present life and in that which is to come.

Article VII.

To save men from the guilt, corruption and penalty of sin, and to give them eternal life, God in His infinite love sent into the world His eternal and only-begotten Son, the Lord Jesus Christ, in whom alone God has become incarnate, and through whom alone men can be saved. The eternal Son became true man and so was and continueth to be, true God and true man, in two distinct Natures and one Person for ever. He was conceived by the power of the Holy Spirit, and born of the Virgin Mary, yet without sin. For sinful men He perfectly obeyed the law of God, and offered Himself a true and perfect sacrifice to satisfy divine justice, and reconcile men to God. He died on the cross, was buried, and rose again from the dead on the third day. He ascended to the right hand of God, where He maketh intercession for His people, and whence He shall come again to raise the dead and to judge the world.

The Council adjourned, 5 p. m.

THIRD DAY—13th DECEMBER.

20. The Council met as usual, 7.30 a.m.

21. After devotional exercises, Council resumed consideration of the Confession submitted by the Committee.

22. The following articles as amended were adopted.

Article VIII.

The Holy Spirit who proceedeth from the Father and the Son, maketh men partakers of salvation, convincing them of their sin and misery, enlightening their minds in

the knowledge of Christ, renewing their wills, persuading and enabling them to embrace Jesus Christ freely offered to them in the gospel, and working in them all the fruits of righteousness.

Article IX.

God chose a people in Christ before the foundation of the world, that they should be holy, and without blemish before Him in love; having foreordained them unto adoption as sons through Jesus Christ unto himself, according to the good pleasure of His will, to the praise of the glory of His grace, which He freely bestowed on them in the Beloved. God maketh a full and free offer of salvation to all men, and commandeth them to repent of their sins, to believe in the Lord Jesus Christ as their Saviour, and to live a humble and holy life after His example and in obedience to God's revealed will. Those who believe in Christ and obey Him are saved, the chief benefits which they receive being justification, adoption into the number of the sons of God, sanctification through the indwelling of the Spirit, and eternal glory. Believers may also in this life enjoy assurance of their salvation. In His gracious work the Holy Spirit useth the means of grace, especially the word, sacraments and prayer.

Article X.

The sacraments instituted by Christ are Baptism and the Lord's Supper. Baptism is the washing with water in the name of the Father and of the Son and of the Holy Spirit, and is a sign and seal of our union to Christ, of regeneration and renewing of the Holy Spirit, and of our engagement to be the Lord's. It is to be administered to those who profess their faith in Christ, and to their children. The Lord's Supper is a memorial of Christ's death, and a sign and seal of the benefits thereof to

believers. It is to be observed by His people till He come, in token of their faith in Him and His sacrifice, of their appropriation of its benefits, of their further engagement to serve Him, and of their communion with Him and with one another. The benefits of the Sacraments are not from any virtue in them, or in him that doth administer them, but only from the blessing of Christ and the working of His Spirit in them that by faith receive them.

Article XI.

It is the duty of all believers to unite in Church fellowship, to observe the sacraments and other ordinances of Christ, to obey His laws, to continue in prayer, to keep holy the Lord's Day, to meet together for His worship, to wait upon the preaching of His word, to give as God may prosper them, to manifest a Christ-like spirit among themselves and towards all men, to labour for the extension of Christ's kingdom throughout the world, and to wait for His glorious appearing.

Article XII.

At the last day the dead shall be raised, and all shall appear before the judgment-seat of Christ, and shall receive according to the deeds done in this present life whether good or bad. Those who have believed in Christ and obeyed Him shall be openly acquitted and received into glory; but the unbelieving and wicked, being condemned, shall suffer the punishment due to their sins.

23. It was agreed that the Confession of Faith be adopted as a whole.

24. It was resolved that in order to meet the necessary expense already incurred in connection with the Alliance, each delegate should contribute minimum sum of Rs. 2.

25. The council adjourned at 5 p.m.

FOURTH DAY—14TH DECEMBER,

26. The Council met as usual at 7.30 a.m.

27. After devotional exercises, the Council took up the consideration of the Formula of Subscription to the Confession of Faith submitted by the Committee, and the following was adopted:

I receive and adopt the Confession of Faith of this Church as based on and in accord with the word of God ; and I declare it to be the confession of my faith.

NOTE. In administering this test the Courts of the Church exercise the discretion and charity that are required by the word of God and demanded by the interests of the Church.

28. It was agreed that the Formula should be appended to the Confession of Faith.

29. The Moderator nominated Revv. Dr. Wherry, Dr. Campbell, J. A. Graham, W. H. Hannum, Dr. Taylor, and Dr. Morrison as a Committee to select a Committee for each language of The Church of Christ in India, Presbyterian, to translate the standards now adopted for submission to the Presbyteries so as to secure intelligent action in the Presbyteries in the coming meetings when the question of the acceptance and adoption of these standards must be answered.

30. The Moderator nominated Dr. Chatterjee, Mr. Wilson, Mr. R. Morrison, Mr.

Graham, and himself as a Nominating Committee to select names for the Membership of the General Committee to act till next meeting of Council.

31. On the report of the Special Committee the following were appointed as the Committee to translate into the various languages the Standards adopted (the first name in each language list to be the name of the Convener of the sub-committee for that language).

Marathi, Rev. Shivramji Mosaji, Rev. W. H. Hannum.

Bengali. K. C. Bannerji Esqr., M. A., B.L., Rev. Krisnanath Mukerji, Rev. W. McCulloch.

Hindi, Rev. James Gray, Rev. John Traill, Rev. F. H. Russell, Rev. R. Kilgour.

Santhali. Rev. A. Campbell, Rev. Dr. Dyer.

Khassi. Rev. J. P. Jones, Rev. W. M. Jenkins.

Urdu. Rev. J. G. Lucas, D.D., Mr. Thos. Barrow, Rev. T. Grahame Bailey.

Gujarati. Rev. J. F. Steel, B. D., Rev. H. R. Scott, Rev. G. P. Taylor, D.D.

Tamil. &c. in S. India, Rev. Dr. Wyckoff.

32. It was resolved that the Moderator and Clerk be empowered to prepare and print a letter to be addressed to the Moderators of the Home Assemblies in order to secure some action of the Assemblies in the meetings to be held in the coming year.

33. It was resolved that the Clerk be authorized to send down as soon as possible to the Presbyteries the Scheme of Union adopted by the Alliance, viz., The Name, The Confession of Faith with Form of Subscription, and the Constitution and Canons of the proposed Church, with the request that the Presbyteries take action at an early date.

34. It was resolved that the following Representative Committee be appointed and empowered to consider the replies from the Presbyteries, to modify the scheme in the light of such replies, and to send it back to the Presbyteries if necessary for reconsideration and for transmission to the Home Assemblies when practical unanimity has been secured, it being understood that no essential feature of any part of the scheme as adopted by the Alliance shall be modified and changed without laying it before a meeting of the Alliance, and if such a meeting be deemed necessary or advisable that the Presbyteries be requested to authorize their delegates meeting in Council to fix the final and completed standards of the United Church :—

Ex officio—The Moderator, Vice Moderator and Clerk.

Church of Scotland, Calcutta—Rev. Dr. Morrison ; *Punjab*—Rev. Dr. Youngson ; *Madras*—Rev. J. N. Ogilvie ; *Eastern Himalayas*—Rev. R. Kilgour.

United Free Church of Scotland, Calcutta—Rev. Dr. K. S. Macdonald and Prof. Bannerjee ; *Madras*—Rev. A. Andrew ; *Nagpur*—The

Honorable A. H. L. Fraser, K. C. S. I. ; *Rajputana*—Rev. J. MacInnes ; *Bombay*—Rev. Dr. MacKichan.

American Presbyterian Church, Allahabad—Rev. Dr. A. H. Ewing ; *Farrukhabad*—Rev. W. T. Mitchell ; *Lodhiana*—Rev. Dr. Wherry ; *Lahore*—Rev. Dr. Chatterjee and Rev. R. Morrison ; *Kolhapur*—Rev. Shivaram Masoji, and Rev. J. Irwin.

U. P. Church of N. A.—Rev. Dr. Stewart, Rev. Dr. J. S. Barr and Rev. J. D. Shahbaz.

Irish Presbyterian,—Rev. Dr. Shillidy.

Reformed (Dutch) Church,—Rev. Dr. Wyckoff and Rev. Dr. Jacob Chamberlain.

English Presbyterian Church.—Dr. Smith.

Canadian Presbyterian Church,—Rev. Dr. Buchanan and Rev. N. H. Russell.

Welsh Calvinistic Methodist Church,—Rev. W. M. Jenkins and Rev. J. Pengwern Jones.

Note.—It is understood that any member nominated who is unable to act will move to get his Presbytery to nominate a substitute.

35. It was agreed that the Moderator and Clerk be authorized to call a meeting of the Alliance whenever, in consultation with the representative Committee, it shall be deemed necessary.

36. It was resolved that the Rev. W. H. Hannum be requested to prepare a statement, somewhat in the Form used by our Home Churches, embodying the names of the Synods,

Presbyteries, Churches and ministers included in the Alliance, together with a Statistical Table giving number of Communicants, Baptized Adherents, etc., and that it be published with the Minutes of the Alliance.

37. The Rev. Dr. A. H. Ewing, Allahabad, was appointed as Treasurer to the Council of the Alliance, and the following were appointed as a Finance Committee :—

Dr. Ewing ; Dr. Wyckoff, Tindivanam; The Hon. A. H. L. Fraser, K.C.S.I., Nagpur ; T. McMorrان, Esq., Calcutta; Rev. J. Pengwern Jones, Sylhet; J. Harkness, Esqr., Mhow ; Rev. J. MacInnes, Ulwar ; J. G. Gilbertson, Esqr., Lahore: Dr. Ewing, to be Convener.

38. It was agreed that the Constitution and Canons as submitted by the Committee and as amended by the council should be adopted as follows :—

CONSTITUTION.

ARTICLE 1.

THE CHURCH INVISIBLE.

God is gathering out of every nation a great multitude, in which throughout the ages He will show forth the exceeding riches of His grace and wisdom. This is the Church of the living God, the body of Christ, the temple of the Holy Ghost, the fulness of Him that filleth all in all. As this innumerable company is made up of the saints of all lands and ages, it is called the Holy Catholic Church ;

and since the members thereof are certainly known only to Him who knoweth the heart, it is called also the Church Invisible.

ARTICLE 2.

THE CHURCH VISIBLE.

The Catholic Church Visible is the whole body on earth calling itself Christian and acknowledging the Father, the Son, and the Holy Ghost, one God blessed for evermore.

ARTICLE 3.

PARTICULAR CHURCHES.

A particular church is composed of such members of the Catholic Church Visible as unite under some form of Government, for the worship of God, holy living, and the extension of the kingdom of Christ.

ARTICLE 4.

LOCAL CHURCHES.

A local church is a company of members of a particular church regularly organized and assembling stately for public worship.

ARTICLE 5.

WORSHIP.

On the Lord's day all the people shall assemble for the worship of God. Among the ordinances of worship are prayer, praise, the reading and preaching of the Word, the administration of the sacraments, the offering of gifts, and the benediction. The sacraments are Baptism and the Lord's Supper, which should, except in extreme cases, be dispensed by a minister.

ARTICLE 6.

MINISTERS.

Ministers are officers regularly set apart by ordination for the preaching of the gospel of Christ, the administration of the sacraments and the government of the church. Ministers installed over one or more churches are called pastors; those appointed by a presbytery* to evangelistic work are called evangelists; those holding chairs of instruction in theological schools recognized by the synod are called teachers.

ARTICLE 7.

LICENTIATES.

Licentiates are men regularly licensed by a presbytery to preach the gospel. They shall labour under the direction of the presbytery or of such ministers as the presbytery shall appoint to oversee them.

ARTICLE 8.

ELDERS.

Elders are representative officers chosen by a church and set apart by ordination to join with the pastor in the spiritual care and government of the church. They shall be male members in full communion.

ARTICLE 9.

DEACONS.

Deacons are officers chosen by a church to join with the pastor in the care of the poor and the administration

* In the Constitution and Canons the words Presbytery and Classis, and the words Session and Consistory are to be held as synonymous and may be used interchangeably.

of the finances. They shall be male members in full communion. In churches which do not elect deacons, the functions of the office shall be performed by the elders. While the care of the finances shall ordinarily lie with the deacons, the elders shall sit with them in council, with full voting powers, the body thus composed being known as the financial board of deacons.

ARTICLE 10.

REPRESENTATIVE ASSEMBLIES.

The Church administers government through sessions, presbyteries, synods and a General Assembly. All powers not granted in the Constitution and Canons to these courts, or to the deacons, are exercised by the churches.

ARTICLE 11.

SESSIONS.

The session is composed of the pastor (or pastors) and the elders of a church. To the session belongs the care of the church. It therefore examines and admits persons to the communion of the church; grants and receives letters of transfer and dismissal; exercises discipline in accordance with the Constitution, Canons and Confession of Faith; provides for the preaching of the Word and the administration of the sacraments when the church is without a pastor; has the care of the Sunday-school and of all evangelistic work carried on by the church; and appoints elders to the presbytery.

ARTICLE 12.

PRESBYTERIES.

The presbytery is composed of all the ministers and one elder from each session within a defined district.

Sessions of the churches having three hundred members in full communion may appoint two elders. To the presbytery belongs the care of the sessions, churches, ministers, lay preachers, and companies of believers not organized as churches, within its bounds. It therefore organizes, transfers, unites, admits, dismisses, and disbands churches; ordains, retires, transfers, admits, dismisses, and disciplines ministers; installs and releases pastors; licenses, retires, transfers, admits, dismisses, and disciplines licentiates; superintends the education of candidates for the ministry; reviews the records of sessions; gives counsel and aid to sessions, churches, and unorganized companies of believers; decides references and appeals regularly presented; transmits petitions and overtures to the synod or General Assembly; deals with matters sent down by Superior Courts; maintains order; carries on evangelistic work; and appoints representatives to the synod and General Assembly. In view of the peculiar relation that foreign ordained missionaries and ministers sustain to both their home and the Indian churches they may, even if remaining connected with their home churches, be admitted to full standing in the Indian church also and in that case shall be subject to the jurisdiction of both,

ARTICLE 13:

THE SYNOD.

The synod is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every two churches or fraction thereof within its bounds, and one Missionary for every two Missionaries who are not pastors of churches. To the synod belongs the general care of all the work and interests of the Presbyteries within its bounds. It therefore organizes, unites, divides, and disbands presbyteries, fixes their bounds, and reviews their records

decides references and appeals regularly presented ; and maintains order throughout the presbyteries and the churches. The synod may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian schools and colleges,

ARTICLE 14,

THE GENERAL ASSEMBLY,

The General Assembly is composed of representatives appointed by the presbyteries. Each presbytery shall appoint one minister and one elder for every five Churches or fraction thereof within its bounds. To the General Assembly belongs the general care of all the work and interests of the united Church. It therefore organizes, unites, divides and disbands synods, fixes their bounds and reviews their records ; decides references and appeals regularly presented ; interprets the Constitution, Canons and Confession of Faith, and maintains order throughout the Church. The General Assembly may also appoint boards of home and foreign missions, and may undertake the care of theological and other Christian Schools and Colleges,

ARTICLE 15,

AMENDMENT OF THE CONSTITUTION AND CONFESSION OF FAITH.

An amendment to the Constitution or the Confession of Faith must first be recommended by a presbytery to the General Assembly. The General Assembly may return the same to the presbytery that recommended it ; or it may send it, either with or without amendment, to the several presbyteries for decision. The vote in the presbyteries shall be simply *pro* or *con*, and shall be taken

at meetings held not less than six months after the meeting of the General Assembly. The clerks of the presbyteries shall forward to the clerk of the General Assembly the number of votes *pro* and *con*. If two-thirds of the entire number of votes cast be in favour of the amendment, it shall become a part of the Constitution, or Confession of Faith.

CANONS.

CANON 1.

UNORGANIZED COMPANIES OF BELIEVERS.

Unorganized companies of baptized believers connected with the Church of Christ in India, Presbyterian, are under the direct care of the presbytery to which they locally belong. The names of members shall be entered in a register to be kept by the clerk of the presbytery. The care of the presbytery includes that ordinarily exercised by sessions, and may be delegated by the presbytery to a missionary, a committee, or an evangelist.

CANON 2.

ORGANIZATION OF CHURCHES.

A company of believers desiring to be organized as a church shall make application to the presbytery to which it locally belongs. The application shall be signed by all the applicants, and shall indicate which of them have already received baptism. If the presbytery approve, it shall appoint a committee to organize the church and ordain officers. This canon shall apply also in the case of a company of believers already forming a part of a church.

CANON 3.

TRANSFER OF CHURCHES.

A church desiring to change its presbyterial connection shall make application to the synod. If the synod approve, the name of the church shall be transferred to the roll of the presbytery into which it desires admission.

CANON 4.

UNION OF CHURCHES.

1. When two or more churches within the bounds of one presbytery desire to unite, each shall appoint a committee to apply to the presbytery. If the presbytery approve, it shall appoint a committee to unite the churches and ordain officers.

2. If the churches desiring to unite be within the bounds of different presbyteries, the church which is to change its presbyterial connection shall apply to the synod for transfer under Canon 3. If the synod approve, the transfer shall take place; and the case shall then proceed under the first section of this Canon.

CANON 5.

ADMISSION AND DISMISSION OF CHURCHES.

1. A church desiring admission into the Church of Christ in India, Presbyterian, shall apply to the nearest presbytery. If the presbytery approve, the application shall be granted, and a committee shall be appointed by the presbytery to see that the church be organized in accordance with the Constitution and Canons. The pastor of such a church shall enter the presbytery under the first section of Canon 14.

2. A church desiring dismissal from the Church of Christ in India, Presbyterian, shall apply to the presbytery to which it belongs. If the presbytery approve, a letter of dismissal shall be granted.

CANON 6.

DISBANDING OF CHURCHES, PRESBYTERIES AND SYNODS.

1. When in the judgment of the presbytery a church is so weak that it fails to fulfil the ends of its organization or to justify its representation in the presbytery, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the presbytery, the presbytery may erase the name of the church from its roll, and register the members as constituting an unorganized company of believers.

2. When in the judgment of the synod a presbytery is so weak that it fails to fulfil the ends of its organization, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the synod, the synod may erase the name of the presbytery from its roll; in which case it shall grant to all churches, ministers and licentiates in good standing letters of transfer to other presbyteries.

3. When in the judgment of the General Assembly a synod is so weak that it fails to fulfil the ends of its organization, or when principles or conduct dishonouring the name of Christ are persisted in notwithstanding the admonition of the General Assembly, the General Assembly may erase the name of the Synod from its roll, and make such provision for the Presbyteries included within the bounds of the Synod so disbanded as in its judgment it may deem advisable.

CANON 7.

ORDINATION OF MINISTERS.

1. Ordination is the solemn setting apart of a person to an office in the church.

2. Ordinarily a candidate for the ministry shall have completed a course of study in some theological school recognized by the presbytery.

3. Careful inquiry shall be made of the candidate touching his religious life and the motives leading him to seek the office of minister. He shall then be proved by a thorough examination in the Old and the New Testament ; in the various parts of theology ; in the history of the Church ; and in church government, particularly as exhibited in the Constitution and Canons. He shall present a critical exposition in writing of some passage in the Scriptures, and he may be required to preach a sermon. Ordinarily the text for the sermon and the passage for exposition shall be assigned by the moderator.

4. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution and Canons and of the Confession of Faith, in terms of the formula appended thereto, and shall promise faithfully to perform all his duties as a minister of the Church of Christ in India, Presbyterian.

5. The ministers present shall lay their hands upon his head, and the moderator or some minister selected by him shall read the form and offer the prayer of ordination.

6. The presbytery may appoint a committee to conduct the ordination service.

CANON 8.

RETIREMENT OF MINISTERS.

If a minister in good standing become fully convinced that he has not been called of God to the work of the ministry, the presbytery may erase his name from the roll. If a minister cease from the work of the ministry, the presbytery may upon due notice erase his name from the roll; unless good reason to the contrary be given. Such persons shall be re-admitted to the presbytery only after examination. In all cases letters shall be granted by the presbytery setting forth the facts.

CANON 9.

LICENSURE OF PREACHERS.

1. A candidate for licensure having produced satisfactory testimonials as to character and church membership, careful inquiry shall be made of him touching his religious life and the motives leading him to preach the gospel. He shall then be examined in the Old and the New Testament, and in the Constitution, Canons and Confession of Faith; and he may be required to preach a sermon.

2. The examination having been approved by the presbytery, the candidate shall publicly declare his sincere acceptance of the Constitution and Canons and of the Confession of Faith, in terms of the formula appended thereto, and shall promise faithfully to perform all his duties as a licentiate of the Church of Christ in India, Presbyterian.

3. He shall be licensed with prayer by the moderator or some minister appointed by him; and a certificate of licensure shall be given him signed by the moderator and the clerk.

4. Ordinarily a candidate shall be examined by the presbytery with which the church, of which he is a member, is connected. For the sake of convenience, however, one presbytery may examine and license a member of a church belonging to another presbytery.

5. If at any time a lay preacher abandon his work or prove himself unfitted for it, or if he withdraw from the communion of the Church of Christ in India, Presbyterian, the presbytery may revoke his license.

CANON 10.

ELECTION OF PASTORS.

The pastor shall be elected by the members of the church in full communion present at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. In order to election a candidate must receive a majority of the votes cast.

CANON 11.

INSTALLATION OF PASTORS.

1. When a minister shall have been elected to the pastorate and shall have accepted the election, a committee from the church with the pastor elect shall apply to the presbytery with which the church is connected for his installation. If the presbytery approve, it shall appoint a committee to install him.

2. When the person elected is a licentiate he shall be examined and ordained before installation.

3. If the person elected belong to another presbytery, he shall present a letter of transfer at the time application is made for installation.

Note.—As it is one of the primary objects of the Church of Christ in India, Presbyterian, to promote the independence of the native church and to develop amongst Indian Christians an evangelistic spirit, at least partial self-support shall be made a condition of admission to the rolls of the presbytery in the case of all newly organized churches, and those already organized shall undertake entire self-support at the earliest possible date.

CANON 12.

RELEASE OF PASTORS.

When it shall be deemed advisable by either a pastor or a church that the pastor be released, a committee from the church with the pastor shall present the matter to the presbytery. If the presbytery approve, the release shall take place.

CANON 13.

TRANSFER OF MINISTERS AND LICENTIATES.

A minister or a licentiate shall be transferred to another presbytery, only upon the presentation of a letter of transfer signed by the moderator and clerk of the presbytery from which he comes. Upon the acceptance of the letter of transfer, the former presbyterial connection of the person transferred shall terminate.

CANON 14.

ADMISSION AND DISMISSION OF MINISTERS AND LICENTIATES.

1. A minister or a licentiate belonging to another church and desiring admission to the Church of Christ in India, Presbyterian, shall apply to a presbytery. He shall declare his sincere acceptance of the Constitution

and Canons and of the Confession of Faith ; in terms of the formula appended thereto and if possible shall present a letter of dismissal signed by the proper authority in the church from which he comes. If the presbytery after careful enquiry as to his ministerial standing and qualification and character, approve, he shall be recommended to the Synod for admission.

2. A minister or a licentiate desiring dismissal to another church shall apply to the presbytery. If the presbytery approve, a letter of dismissal shall be granted. Upon his reception by another church, the presbyterial connection of the person dismissed shall terminate.

CANON 15.

ELECTION AND ORDINATION OF ELDERS AND DEACONS.

1. Elders shall be elected by the church. The election shall take place at a meeting regularly called for the purpose and publicly announced on the two successive Sabbaths immediately preceding the day of meeting. Ordinarily elders shall be elected to serve for life, but the congregation may specially elect them to serve for a limited number of years, provided that elders once ordained shall not be divested of the office when they are not re-elected, but that they shall have an advisory voice in the session and board of deacons and shall be entitled to represent that particular church in the higher judicatories when appointed by the session or the presbytery. If possible they shall be divided into classes so that their terms of office shall not expire at one time. In order to election a candidate must receive two-thirds of the votes cast.

When first elected elders shall be ordained, but after any subsequent election it shall be necessary only that their election be formally announced. At the time of ordination they shall signify their acceptance of the

Constitution and Canons and of the Confession of Faith, in terms of the formula appended thereto; and shall promise faithfully to perform all the duties of their office as elders. They shall be ordained by the pastor and the elders. In case the church be without a pastor, or the pastor be unable to perform the duty, some other minister belonging to the Church of Christ in India, Presbyterian, shall be invited to act in his stead.

2. Deacons shall be elected and continue in office under the same rules as elders.

CANON 16.

ADMISSION TO FULL COMMUNION.

Persons seeking admission to full communion shall satisfy the session regarding their knowledge, faith and manner of life. They shall promise that, for so long a time as they remain members of the Church of Christ in India, Presbyterian, they will submit to its Constitution and Canons. The children of church members likewise, even though they may have received baptism during infancy, are to be admitted to full communion only after this examination and profession of faith and obedience.

CANON 17.

TRANSFER AND DISMISSION OF CHURCH MEMBERS.

On application to the session, a church member in good standing and of good report shall be granted a letter of transfer or dismission. Persons holding such letters remain members of the church and subject to the discipline of the session until admitted to another church. Sessions receiving persons presenting letters of transfer shall immediately notify the sessions granting the same. The principles set forth in this Canon apply also in the case of members of unorganized companies of believers.

CANON 18.

DISCIPLINE.

1. The ends of discipline are the purity of the church, and the good of the offender. In all discipline the spirit of Christ's words (Matt. 18 : 15-17) is to be observed.

2. Ministers and licentiates are subject to the discipline of the presbytery ; all others to that of the session of the church of which they are members.

3. In the case of a minister, an elder, or a deacon, an offence is something contrary to his vows made on admission to full communion and at ordination ; in the case of a lay preacher, an offence is something contrary to his vows made on admission to full communion and at licensure ; in the case of all others, an offence is something contrary to the vows made on admission to full communion or at baptism. Offences which occasion public scandal, such as adultery, fornication, perjury, flagrant dishonesty, or drunkenness, shall more specially be considered matters calling for the exercise of formal discipline. In the case of less gross offences the ends of discipline may often be better served by private admonitions from the moderator than by formal discipline by the session or presbytery.

4. The sentence of a church court does not change the relation of a man to God ; it is only a solemn declaration of the conviction that his conduct is contrary to his vows and that he should repent. The following are the ordinary sentences: admonition, censure, (publicly before the congregation or privately before the session,) suspension or deposition from church office, suspension from the privileges of church membership, and excommunication.

5. Restoration may take place when the ends of discipline have been accomplished. A minister shall be restored only with the consent of the presbytery by

which he was disciplined ; and one who has been deposed shall not be restored to office until after a considerable time of penitence and exemplary conduct. A session may restore a person disciplined by another session, after conference with that session.

CANON 19.

REFERENCE.

A session or a church may refer any matter properly belonging to it to the presbytery, for either advice or decision. In like manner a presbytery may refer any matter to the synod and the synod to the General Assembly. Ordinarily each body should decide such matter itself. But cases which are new, difficult or of peculiar delicacy, and especially those upon which the body is greatly divided in opinion, are proper matters for reference. The court of reference may decide the case itself, or may refer it to a committee for decision. It may also return the case without advice or decision.

CANON 20.

APPEALS.

1. The pastor or any member of a church, not content with a sentence or other decision of the session, or church, may appeal to the presbytery. The presbytery may confirm, reverse, modify, or suspend a sentence or other decision brought before it in this way ; or it may return the case to the session or church, with the instruction that the sentence or other decision be reversed, modified, or suspended ; or, in a case of discipline, it may grant to the person under discipline a letter of transfer to another session.

2. Any session or any member of a presbytery, or church within its bounds, not content with a sentence or

other decision of the presbytery, may appeal to the synod. The synod may confirm, reverse, modify or suspend a sentence or other decision brought before it in this way ; or it may return the case to the presbytery with the instruction that the sentence or other decision be reversed, modified, or suspended ; or, in case of discipline, it may grant to the minister under discipline a letter of transfer to another presbytery.

3. Any session or any member of a synod, or presbytery or church within its bounds, not content with a sentence or other decision of the synod, may appeal to the General Assembly. The General Assembly may confirm, reverse, modify or suspend a sentence or other decision brought before it in this way ; or it may return the case to the synod with the instruction that the sentence or other decision be reversed, modified, or suspended ; or, in a case of discipline, it may grant to the minister under discipline a letter of transfer to another synod.

4. It is further provided, that Canons 19 and 20 as above, apply only to church courts and persons in organic connection with the Church of Christ in India, Presbyterian.

CANON 21.

STANDING RULES OF CHURCHES.

1. *Business.*—To the church belongs the following business : the election of the pastor, elders, and deacons. (See Constitution, Article 10.)

2. *Annual Meetings.*—An annual meeting for the transaction of any business pertaining to the church shall be held at such a time as the church shall appoint. At this meeting the session and the deacons shall report regarding the spiritual and temporal condition of the church during the year. It is advisable also that the condition and work of the presbytery and synod be clearly set forth.

3. *Special Meetings.*—Special meetings for the transaction of any business pertaining to the church may be held at any time upon due notice by the pastor or the session. Notice of a meeting shall always be given by the session at the request of one-tenth of those members who are entitled to vote, or at that of the presbytery or synod.

4. *Quorum.*—For the election of officers, one-third of all those who are entitled to vote shall constitute a quorum ; for the transaction of other business one-fifth shall suffice.

5. *Voting.*—Those only may vote who are members in full communion ; and of those such only as are present in person. The moderator shall have only a casting vote.

6. *Moderator.*—At meetings called for the election of a pastor, it is advisable that the session invite a minister belonging to the Church of Christ in India, Presbyterian, to preside. But in case the presence of such a one cannot be conveniently procured, one of the session shall take his place. At meetings called for the transaction of other business the pastor, an elder, a deacon, or any member of the church may preside.

7. *Records.*—All business transacted at any meeting shall be recorded, and such records shall be preserved by the clerk of the session.

CANON 22.

STANDING RULES OF SESSIONS.

1. *Meetings.*—Ordinarily stated meetings shall be held once during every month ; the time and place to be determined by the session. Special meetings, of which due notice shall be given, shall be held upon the call of the moderator or the clerk. A call shall always be issued at the request of any two members of the session, at that of

one-tenth of the members of the church who are entitled to vote, or at that of the presbytery or synod. All meetings shall be opened and closed with prayer.

2. *Quorum*.—If no general rule determining the quorum be adopted by the session, a majority shall constitute a quorum.

3. *Voting*.—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator*.—The pastor shall be the moderator : but, with the consent of the session, under special circumstances he may invite another minister belonging to the Church of Christ in India, Presbyterian, to take his place. In the absence of the pastor one of the elders shall preside. When the church is without a pastor, the session may invite a minister belonging to the Church of Christ in India, Presbyterian, to act as moderator, and in cases of discipline it shall do so.

5. *Clerk*.—The clerk may be the pastor, or one of the elders, and he shall serve for such a time as the session shall determine. He shall record and preserve the proceedings, grant credentials to elders appointed to the presbytery, and keep the register.

6. *Register*.—The register shall contain the following items : baptisms, both adult and infant ; transfers and dismissions granted and received ; marriages, deaths, and the residences of members ; also a roll of communicants, to be revised annually. The names of members who have been absent for two years, or whose residence is unknown, shall be transferred to a special register. The names of those whose residences remain unknown for two years shall be dropped from the roll.

7. *Annual Report*.—The session shall prepare an annual report for presentation to the presbytery. This shall include the following items : the whole number of

members in full communion ; baptisms, both adult and infant ; transfers and dismissions granted and received ; suspensions, excommunications, and deaths ; the amount of offerings during the year ; and any other matters which it may be deemed advisable to include,

CANON 23,

STANDING RULES OF PRESBYTERIES,

1. *Meetings.*—Stated meetings shall be held at least once during every year, the time and place to be determined by the presbytery. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of three ministers and three elders, the elders being members of different sessions. The clerk, or if he be ill or absent, the moderator, shall send at least ten days' notice to every session and to every minister. The notice shall state the particular business for which the meeting is called ; and no business shall be transacted other than that specified. All sessions shall be opened and closed with prayer.

2. *Quorum.*—Each presbytery shall adopt a general rule determining its quorum.

3. *Voting.*—Those members only may vote who are present in person and the moderator shall have only a casting vote.

4. *Moderator.*—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. *Clerk.*—The clerk shall be a minister. He shall record and preserve the proceedings, grant credentials to members appointed to the synod, and keep the register.

6. *Register.*--The register shall contain the names of all churches, ministers, and licentiates.

7. *Annual report.*--The presbytery shall prepare an annual report for presentation to the synod at its stated meeting. This shall include the following items: a list of the names of all churches, ministers, and licentiates; the organization, transfer, union, admission, dismissal, and disbanding of churches; the ordination, retirement, transfer, admission, dismissal, deposition, and death of ministers; the licensure, retirement, transfer, admission, dismissal, and death of licentiates; the installation and release of pastors; the membership, baptisms both adult and infant, and offerings, in the churches and unorganized companies of believers; and in general a record of events of moment occurring within the bounds of the presbytery during the year.

CANON 24.

STANDING RULES OF THE SYNOD.

1. *Meetings.*--Ordinarily stated meetings shall be held once every year; the time and place to be determined by the synod. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of two or more presbyteries. The clerk, or if he be ill or absent, the moderator shall send at least thirty days' notice to every member of the synod. The notice shall state the particular business for which the meeting is called; the synod may however upon a two-thirds vote transact other business also. All sessions shall be opened and closed with prayer.

2. *Quorum.*--A majority of the members of the synod, meeting at the time and place appointed, shall constitute a quorum.

3. *Voting.*—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator.*—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. The Clerk shall record and preserve the proceedings. The minutes of each meeting shall be printed together with a statistical table prepared from the presbyterial reports, and a copy sent to every session and to every minister.

6. *Term of service.*—Members shall be elected to serve at stated meetings, and shall remain members until the stated meeting following. In case of the retirement of any member the presbytery by which he was elected shall, when possible, elect another member to fill the vacancy.

CANON 25.

STANDING RULES OF THE GENERAL ASSEMBLY.

1. *Meetings.*—Ordinarily stated meetings shall be held once every three years; the time and place to be determined by the General Assembly. They shall usually be opened with a sermon or an address by the retiring moderator, or some other member if he be absent, who shall preside until the roll be called and a new moderator elected. Special meetings shall be held at the written request of two or more synods. The clerk, or if he be ill or absent, the moderator shall send at least thirty days' notice to every member of the General Assembly. The notice shall state the particular business for which the

meeting is called; the General Assembly may however upon a two-thirds vote transact other business also. All sessions shall be opened and closed with prayer.

2. *Quorum*.—A majority of the members of the General Assembly, meeting at the time and place appointed, shall constitute a quorum.

3. *Voting*.—Those members only may vote who are present in person, and the moderator shall have only a casting vote.

4. *Moderator*.—The moderator may be either a minister or an elder. His election shall take place directly after the roll-call following the sermon or address by the retiring moderator. He shall hold office until the next stated meeting.

5. The Clerk shall record and preserve the proceedings. The minutes of each meeting shall be printed together with a statistical table prepared from the presbyterial reports, and a copy sent to every session and to every minister.

6. *Term of service*.—Members shall be elected to serve at stated meetings, and shall remain members until the stated meeting following. In case of the retirement of any member the presbytery by which he was elected shall, when possible, elect another member to fill the vacancy.

CANON 26.

FORMS.

Until such time as the Church of Christ in India, Presbyterian, shall prepare and adopt forms of its own, the forms in use by the parent churches for the ordination of ministers, elders, deacons, etc., and those for the administration of baptism and the Lord's Supper are recommended for use.

CANON 27.

AMENDMENT OF CANONS.

These Canons may be amended by a two-thirds vote of the General Assembly; but fifteen days' notice of any amendment must be sent to each session and each minister, and the amendment must accord strictly with the Constitution and Confession of Faith.

39. It was agreed to adopt the following scheme of local organisation recommended by the committee—and slightly modified by the Council:—

LOCAL ORGANISATION.

- 1, That there be seven Synods, viz:—
 - (a). Synod of *South India*,—embracing the district covered by the Missions of the Church of Scotland, United Free Church of Scotland, Reformed (Dutch) Church of America, and Reformed Church of Holland, in the Madras Presidency and Ceylon. Languages:—*Tamil, Telugu, Singalese, &c.*
 - (b). Synod of *Bombay and Central Provinces*, embracing the districts covered by the Missions of the Church of Scotland, United Free Church of Scotland, and American Presbyterian Church. Languages:—*Marathi, &c.*
 - (c). Synod of *Bengal*, embracing the districts covered by the Missions of the Church of Scotland, Free Church of Scotland, English Presbyterian Church and Gopalgunge Evangelistic Mission. Languages:—*Bengali, Santali, &c.*
 - (d). Synod of *Assam*, embracing the districts covered by the Mission of the Welsh Calvinistic Methodist Church and the United Free Church of Scotland, Languages:—*Khasi, Bengali, &c.*

- (e). Synod of the *North West*, embracing the districts covered by the Missions of the American Presbyterian Church and the Church of Scotland, Eastern Himalayan Mission--Languages :—*Urdu Hindi, Nepalese, &c.*
- (f). Synod of *Central India and Rajputana*, embracing the districts covered by the Missions of the Irish Presbyterian Church, the Canadian Presbyterian Church, and the United Free Church of Scotland. Languages:—*Guzarati, Hindi, Urdu, &c.*
- (g). Synod of the *Panjab*, embracing the districts occupied by the Missions of the American Presbyterian Church, the United Presbyterian Church of North America and the Church of Scotland. Languages :—*Panjabi, Urdu, &c.*

Note—It will render the Union of the churches in the Panjab more easy of completion if the presbyteries remain constituted as they now are and within their present limits, with the single exception that those members of the Presbytery of Sialkot, North, who are chaplains of the Church of Scotland in the North West Provinces, and at present members of that Presbytery, should be enrolled in the Presbyteries of the North West, while the chaplains in the Panjab retain their place in the Presbytery of Sialkot North. Considering that the United Presbyterian Church of North America has already a Synod in the Panjab, it is deemed advisable not to disband it, but to let it stand as a court of appeal on questions affecting the distinguishing tenets of that Church of which the general Synod will not take cognisance.

The larger Synod will be the Synod of the Panjab-meeting conveniently at Lahore.

3. For the first of these Synods, three presbyteries :—Madras, Arcot and Ceylon ; in the second, three presbyteries :—Kollhapur, Bombay, and Nagpur ; in the third,

two presbyteries:—Calcutta and Santalistan; in the fourth, five presbyteries:—Shillong, Jaintia, Cherra, Mairang and Sylhet; in the fifth, three presbyteries:—Allahabad, Farrakhabad, and Eastern Himalayan; in the sixth, three presbyteries:—Gujarat and Kathiawar, Malwa, and Rajputana; in the seventh, six presbyteries:—Ludiana, Lahore, Gujranwala, Sialkot (North), Sialkot (South), and Gurdaspur.

40. Dr. Fraser Campbell, Editor of the *Indian Standard*, received the thanks of the Council for the invaluable services he has rendered to the Alliance in conducting its recognized organ, the *Indian Standard*, and the Council expressed the hope that all members of the Alliance would give him all possible co-operation.

41. A vote of hearty thanks was adopted to "Our Hosts" in Allahabad who had done so much for our comfort during these meetings of the Council.

42. The Rev. Dr. Chatterjee, the Ex-Moderator of the Alliance received the congratulations of the Council on the honors which he had received during the term of his Moderatorship, viz. the Doctorate of Divinity and the Kaiser-i-Hind medal.

43. A letter of greeting was adopted for transmission through Dr. Wyckoff to the Synod of the United Church of South India.

44. The Minutes were adopted.

45. The Council was adjourned to meet at Allahabad at the call of the Moderator and Clerk.

46. The Meeting was closed with an address and prayer by the Moderator.

J. A. GRAHAM, *Clerk.*

J. GRAY, *Moderator.*

MAKHZANI MASÍHÍ.

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“God is with thee.”

ABIMELECH, king of Gerar, was so sure that God was on the side of Abraham that he gladly made a covenant with him, saying, “God is with thee in all that thou doest;” and years later he said to Isaac, “We saw plainly that the Lord was with thee.” The itinerant missionary in North India now and then hears words which bring to mind Abimelech’s testimony. Only yesterday one of these itinerants received a hearty welcome from the leading man of a village. Chairs were brought out and under the shade of the grand old trees in front of the great man’s house, the itinerant sat and held friendly conversation concerning Christ. The teacher of the village school, though a Hindu, put in a word now and then to strengthen the preacher’s argument, while the son of the great man, a student in College, smiled the approval he could not speak in presence of his father. When at last the itinerant and his associates got up to go, all present joined, on a hint from the great man, in clapping their hands by way of applause and approval. That was Abimelech saying, “God is with thee.” The discerning

spirits in Jericho saw the crumbling of its walls long before they fell, and this led one of them to say, “I know that the Lord hath given you the land and that your terror is fallen upon us and that all the inhabitants of the land melt away before you.” It was in this spirit that an intelligent Hindu followed the itinerant out of a large town and encouraged him, if not with these very words, yet the sense and tone were the same. When the Princes of India cross the great sea, thus breaking eastward say what they will, to make obeisance to a King in a Christian Church, anointed king by a minister of Christ, the discerning spirit of the itinerant’s Hindu comforter saw the cracks in the wall which will bring down the house which has eastward as one of its chief foundation stones.

HAPPY the itinerant missionary who wins the friendship of the village school master. What a responsive audience this gives him, and how his heart should go up for the right message as he takes the schoolmaster’s chair and begins his talk to the boys looking up into his face. If he is wise he will offer a prize of one of his books, to the pupil who gives the

best outline of his address. Then let him tell one of the stories of the Bible, or one of the Parables, with its lessons. He will be delighted again and again by the readiness, and accuracy with which one after another tells the story or the Parable, and if he leaves the school without giving two or three prizes at the least, the itinerant will not have been in his best mood for work. Our itinerant will not soon forget the eager faces of forty or fifty boys as a day or two before Christmas he told them the story of the child born at Bethlehem so long ago, and then heard one and another tell it. Nor will he forget the morning, in front of another school, the fields green with the young wheat glistening in the sun, when he read the story of Christ's crucifixion, that grain of wheat which fell into the ground and died that it might bring forth much fruit. The story needed only a word or two, here and there, of explanation, so simply, clearly and vividly is it told in the Gospel, and the itinerant determined that hereafter he would read more frequently from the Scriptures themselves. Who can tell when and how the seed of the word sown that morning in those young hearts will spring up and bear fruit. Such sowing is "as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear." Go on your way, ye itinerants, sowing the seed in the morning and in the evening withholding not thy hand, for ye know not which shall prosper, or both alike shall be good.

"İsá Masih átá hai," "Jesus Christ is coming." How often is the itinerant missionary thus greeted as he enters a village, or as he walks across the fields in North India. The word is passed from one to another, "İsá Masih átá hai." As he passes through a crowded market he hears one whispering to another "İsá Masih." The village people have not yet learned to distinguish him from his Lord. To them he is "İsá Masih." As he speaks and lives among them, so will be their thoughts of Christ. He must often ask himself, "What would Jesus do were He in my place?" Would He have gone out of that village school this morning in anger because one of the Arya teachers broke in on his talk to the boys and refused to let him speak another minute. Perhaps He would, but He would have prayed afterwards for the poor blind teacher, and would not have let the sun go down with a spark of bitterness in His heart because of such rude treatment. How to be angry at the right time and in the right spirit, and how to shew that anger that the offender may be "made sorry unto repentance"—that is a service which even the great itinerant missionary, Paul, found it hard to render. Did he not regret his sharp words to the Corinthians until Titus brought him word that those words had wrought in them repentance. The itinerant in these days also must force himself sometimes to rebuke sharply and spare not that he may bring men to shame and repentance, but he must do it in love.

THE Committee of the Presbyterian Alliance met in the Jumna Church, Allahabad, January 14th, and were in session three days. The replies of the

British and American Churches, so far as received, were favorable to the proposed union. The criticisms of the Articles of Faith, Constitution and Canons were carefully considered and some of them approved. With practical unanimity the Committee voted in favor of the name, "The Presbyterian Church in India." The Presbyteries will be asked to unite on this name. It is descriptive of the form of government and type of doctrine held by the Churches uniting. It is easily translated into the vernaculars. "Hindustan ki Presbyterian Kallisiya" is a good name and we commend it to the Presbyteries. The article in the Constitution defining the relation of the foreign missionary to the Presbyteries called forth a long discussion, and finally the following was substituted for the last sentence of Article 12, page 20 of the Constitution. "Ordained foreign missionaries and ministers shall ordinarily be full members of the Presbyteries in whose bounds they live. But those whose Home Churches object to this relationship shall sit as consultative members of Presbytery. Consultative members shall have no vote except on special occasions to be determined by the local Presbytery, but in all other respects they shall have the same privileges as members in full standing." It was contended by some that the foreign missionaries would be in a better position to help the Indian Churches if they retained their connection with the mother church. The substitute now proposed allows the mother churches to retain their missionaries in their membership, if they prefer, and at the same time it gives the Presbyteries in India the liberty to utilize these members whenever they think it advisable, one day giving them a vote and the

next day withdrawing it, as seems best to them.

The Committee of the Alliance resumed full control of the Indian Standard, and decided to change it to a monthly magazine at Rs. 2 per annum. Rev. F. H. Russell continues as Editor, aided by a strong staff of assistant editors.

THE urgent need of more laborers in the villages was considered by the Committee of the Alliance. It was pointed out that eighty nine per cent of the people of India live in villages, and yet only a small per cent of the laborers, Foreign and Indian, live and labor among the village people. Of the forty seven millions of people living in the United Provinces, forty three millions live in towns and villages of less than five thousand inhabitants and more than half in villages of less than one thousand inhabitants each. In the forty seven districts into which the United Provinces are divided are 105,520 towns and villages. If we allow 117 Christian workers for each district, a very large average, we have left 100,000 towns and villages in this one Province without a Christian preacher or teacher living within their bounds. Ought not such facts as these to be brought before our Presbyteries and Congregations—the very statement surely enough to awaken a desire to do something to give these poor villagers the Gospel and bring life and hope into their dark homes. The Committee of the Alliance thought so, and while not authorized to take action, they will not be blamed we think for suggesting that each of the Churches of the Alliance set apart one service every month for special conference and prayer concerning the needs of the villages of its District and Province. This is a

revival of what is known by some as "The monthly concert of prayer for Missions." The Committee also ask the Presbyteries to consider measures looking to enlarging and systematizing their village work, and that each Presbytery should draw up a statement of the spiritual destitution of its own field with a view to call forth more prayer and effort in India, Great Britain and America.

8 January ko Alláhábád ke Hindustání Masíhion kī taraf se Kaṭre ke Girjeghar meṅ ek jalsa faráham huá, is garaz se ki Alláhábád meṅ ek Society qáim kī jáwe, jis ke shuraká *Volunteer* (bilá tanḅwáh apní ḅhushí se) hoke Masíhí ḅhidmat meṅ mashḅúl howeṅ. Hind kī zurúrat, Hindustání Masíhion kī zimmewárá o *Voluntary kám* ke purjosh bayán hué, aur áḅhir meṅ parche taqsím hué, ki zail kī 5 báton meṅ se kisí ek ḅhidmat ke liye log apne apne nám likh deṅ. Yaṅe 1. Manádi, 2. Risále wg. bāṅṅná, 3. Bímárdárá karná, 4. Musíbatzadon kī imdád karná, 5. Sande Iskúlon meṅ talím dená. Chand sáhibán ne apne nám usí waqt likhke de diye. Hamárá ummed hai, ki hamáre Hindustání Masíhí is kám meṅ sargarmí se háth lagáwenge, aur past-himmat hoke ohhor na denge.

AKHBÁR Indian Witness barí hairat meṅ ákar likhtá hai, ki zí-samajh Hindustání bhí bare zor ke sáth likhte haiṅ, ki Hindú mazhab meṅ jo zát pát ke farq páe játe haiṅ, us ke muqábile ke tafriqe Waláiton kī majlisí hálat meṅ bhí páe játe haiṅ. Akhbár házá is bát ká qáil hai, ki umúman wuh jo Sadr Majlis ká member hai, kisí tujjár ko ḅhwáh wuh kitná hí pák-chalan kyúṅ na ho, apne sáth mez par na khiláwegá, aur na kisí muharrir ke sáth apní beṭí

kí shádi karegá, par yih muámilát is ḅhiyál par mabní nahín haiṅ, ki agar wuh aisá kare to ḅhudá ká qahr us par názil hogá. Baraks is ke Hindúon kī zát ká usúl yih hai, ki agar koí shaḅḅs kisí nich zát ke háth se kháná khá le yá pání pí le, to wuh ḅhudá kī nazar meṅ nápák o nafratí ṭhahartá hai, bal-ki wuh is ko jhúṭh, ziná yá qatl se bhí baṅhkar gunáh tasauwar kartá hai. Pas in do hálaton meṅ ásmán o zamín ká farq hai, aur wuh jo samajhdár haiṅ, un ká in ko masáwí yá barábar qarár dená jáe taajjub hai.

Ek gair-Masíhí akhbár mumálik muttahida kī bewáon kī mardúm-shumárá ko dekhkar un kī hálat par afsos kartá hai. Wuh kahtá hai, ki "akele mumálik muttabida meṅ qaríb 5,000 bewáen haiṅ, jo ki abhí shádi kī umr ko nahín pahunchí haiṅ. Ek sál kī umr kī bewáon ká shumár 400 hai, 5 sál se niche 220 ; 5 sál se leke 10 sál tak kī 1,094 ; 10 se 20 tak 3,000. Shádi kī umr se úñchí jo bewáen haiṅ, un ke shumár ko dekhke hairat áṭí hai. 20 se 40 tak 5,042 ; 40 se 60 tak 109,116—60 baras se úpar 60,358. In bewáon kī afsosnák o ḅharáb hálat dekhkar koí aisá nahín, jis ke dil meṅ afsos na paidá hogá."

Yih kisí Pádrí ká bayán nahín, jis kī nisbat aksar yih gumán hotá hai, ki wuh mubáliga ke sáth bayán kartá hai.

Cháhiye ki Masíhí log in ke liye jí o ján se koshish karen, aur unheṅ Masíh kī ḅhushḅhabará deweṅ.

Dehlí Darbár.

FILHAQÍQAT aisá álishán hujúm jaisá ki imsál Dehlí meṅ huá, dunyá ke kisí aur mulk meṅ nahín ho saktá thá. Inglistán, Australia, junúbí Africa, Japán, Siám, Muscat, Nepál ke Elchí o Náib,

Presbyterian Union *The* discussed.

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EDITORIAL NOTES.

The work of the Representative Presbyterian Union. Committee of the Presbyterian Alliance, which met at Allahabad on January the fourteenth and following days, and a report of whose work is given in one of our columns, has, we feel sure, brought the consummation of union between the various Presbyterian bodies a long step nearer. To those present at the meeting it was gratifying to see the very manifest spirit of unity which pervaded the sessions, and animated the speech of all. The readiness with which points of difference were conceded, and matters not essential to the broad evangelical basis upon which the united Church is to be formed, were allowed to disappear from the place they had held, indicated, if those present were at all representative of the bodies from which they came, that the union has already been accomplished in spirit, and, if so, the arranging of the necessary formalities cannot long be delayed.

Among the important alterations suggested by the Committee, none, we fancy, will be more acceptable to many than the change in the name of the united Church. The motives which prompted the Alliance to fix upon the name formerly suggested for adoption were excellent in themselves, and had the purpose in view been served by the name proposed, it would probably have met with greater favor. But it was apparently felt by most that nothing was to be gained by relegating the term "Presbyterian" to the place it held in the former rather cumbersome name, and that a Church with a distinctively Presbyterian constitution and policy would best be served by a name in which its essential characteristic occupies the place already given to it by use and wont throughout the world. Down to the small detail of the "in", the name now suggested seems eminently suitable. For while our immediate thought is for a union of the various sections of the Church in this land, we cannot forget that the united Church will still be a part of the greater Church throughout the world, whose glorious history and traditions none of us are willing to forget or ignore, though they may for the time hold a secondary place in our consideration.

Nor do we feel that the interests of a still larger union are at all impaired by this choice of a more distinctive name. These interests will perhaps best be served by the strong amalgamation of those bodies who feel that they can give their full adherence to the principles for which this name stands, and the almost inevitable result of such a union will be its further extension in course of time to embrace those who may in the meantime remain apart. The law of attraction of larger bodies will probably operate here as in most other things. There is, we believe, nothing in the documents of the proposed Church as now presented, to forbid union with it on the part of many communities which would hesitate to call themselves by the name of Presbyterian. When the day of larger union comes, which we hope may be soon, there will be found no difficulty in arranging for a name which will more nearly meet the needs of all. In that case we venture to predict the selection of a name to which at present exception is taken on the ground that it assumes more than the circumstances warrant.

One of the most difficult points with which the framers of the proposed constitution have had to deal is that of the necessarily anomalous relation of the missionary from other countries to the Church of this land. The conditions of his work necessitate the maintenance of his relationship with the home Church, while the interests of the Church in this land demand his presence and help in its councils. We feel that the solution suggested by the Committee is as satisfactory a one as can be hoped for. All missionaries whose home Churches offer no objection to this arrangement will be full members of their respective Presbyteries. That this will be the almost general practice we do not doubt. It is difficult to see what possible ground of objection any home Church can take to it. The relation of the individual as the missionary of his Church will remain undisturbed. Everything which at present makes for his success as its representative in India will go on as before, with if anything greater efficiency because of his essential connection with the Church of India. It is chiefly as a missionary that the man from home is regarded by the Church that sends him out. He wields little if any influence in the councils of the Church. His occasional visit to the home land is chiefly marked by deputation work throughout the congregations, all in the interests of his missionary work. Ecclesiastically he has little more than a nominal position in his Church at home. And this is as natural as it is necessary. It is within the domain of the Indian

Presbytery that his work is carried on, and there most naturally lies his ecclesiastical relationship. The very problematical question of discipline, which seems to be a rock over which some stumble, hardly deserves serious consideration. To our mind one of the most significant things in connection with the discussion of these matters is the fact that those whose long term of service in this land has given them wide experience of its conditions and peoples, are the readiest in their declaration of confidence in the united Church in the matter of their ecclesiastical standing. We hope that for the sake of both the missionary and the Church no hypothetical difficulty will be permitted either by the individual or his home Church to prevent the fullest possible union with the Church in India. For the successful propagation of truth in this land the Church needs the missionary, and the missionary needs the Church,

*

Under this heading will be found in another column an account of what is being done in the direction of union by the various sections of the Presbyterian Church represented in China. From it will be seen the difference which marks this movement as compared with the one under consideration in this country, both as to method and apparent purpose. Here it has been the desire of those who look towards union to find a basis of agreement which, while carefully conserving all the interests of evangelical doctrine, will yet be broad enough to win the adherence of other bodies besides those strictly Presbyterian. In China, however, the movement does not appear to contemplate any but those who already form part of the recognized Presbyterian communion. Nor under the present terms of union is anything beyond this feasible. The agreement on the part of the contracting parties that each should adhere to its own distinctive standards is strictly limitative. And it is more than this. We confess to a doubt as to the workability of the proposed union when it comes into effect. The non-formulating of a credal statement may have its purpose, and may be rendered necessary by the exigencies of the case. But it is not easy to see how the constituent parts of the Church are to be practically united until some common basis has been agreed upon. The forming of such a basis is not made unnecessary, it is merely postponed, and the postponement must make its accomplishment more and more difficult. It is manifestly easier to come to harmonious agreement as to statements of creed under the stimulus of approximate union than after the union has been apparently cemented, and the incidental stimulus a thing of the past. And it is likewise easier to amplify a simple statement of doctrine as the need arises within the united Church, than to reduce the elaborate system to which the most of the Chinese Churches give their adherence. We feel that they would be well advised to follow the example of the Indian Churches in this respect, which would seem to be especially suited to the independent conditions which we

have always been given to understand characterize the native Church in China.

*

A change.

As will be seen from the report of the action of the Committee of the Presbyterian Alliance, it has been decided to make some alterations in the conduct of the Indian Standard. It now becomes definitely the organ of the Presbyterian Alliance of India, and will be issued as a monthly paper, instead of a bi-monthly as hitherto. An effort will be made to make it more attractive both in form and contents, and we would ask for the hearty support of all present subscribers and contributors, and all others who have at heart the interests of missionary and Church work in India. While giving the first place always to everything that makes for the consolidation of Presbyterian Union in India, the scope of the paper will by no means be confined to this. We hope to make it not only a medium for the dissemination of news of the Church in general, but also for the discussion of the problems which affect mission and Church work throughout India. It is not possible at present to give anything like a detailed prospectus of what it is proposed to do in connection with future issues. But it is hoped that the first number in its new form, beginning with the first of March, will be a fair indication of what is to be expected for the present, though we trust that increased interest and support will make it possible to go on to better things. The subscription, of which definite announcement will be made later, will be as reasonable as possible in view of the necessary expense connected with the publishing of the paper. As a larger subscription list makes the paper correspondingly cheaper, it will be to the interest of subscribers to assist us in increasing the circulation. In view of the prospective monthly issue on the first of March, there will be no number issued on the 16th. of this month.

News and Notes.

THE UNITED FREE CHURCH DEPUTATION.

This Church has adopted a plan which might be profitably followed by other Home Churches. Annually, if we are not mistaken, it commissions, more or less formally, a couple of its ministers to visit the Church's Missions in India. The information gathered in this way, if wisely utilized, cannot but be most helpful to the missionary cause in the home land. Last Sunday the Rev. Campbell Macleray, of East Kilbride, and the Rev. Ivor J. Robertson, of Galashiels, were in Calcutta. It was our fortune to hear the former preach an excellent, fervid and inspiring missionary sermon in the Wellsley Square Church, at the morning service. The sermon was just twenty three minutes long. Avoiding all discursive flights into realms not germane to the subject in hand, striking closely to the natural divisions of his text, Mr. Macleray held his audience with a close grip to the last minute, without diversion of their interest by the unnecessary introduction of side issues. Mr. Robertson preached in the same pulpit in the evening, Mr. Macleray taking the service at the Manicktolla Church. Mr. Robertson also addressed the

Y. M. C. A. meeting at a quarter to nine. We trust our visiting brethren will carry away with them such convictions of the progress and needs and opportunities of Mission effort, that the Church at home may be stimulated to more earnest endeavours to help in India's evangelization.

Indian Witness.

* * * *

PROGRESS

The Assembly Herald.

(U. S. A.) in an article under this head says:—

Our Church holds as loyally as ever to the sovereignty of God, but emphasizes His love, and rejoices in it as never before. It has always recognized the person and work of the Holy Spirit, but when before in all its history has the Spirit's presence and power been so widely and deeply felt? Our missions at home and abroad show the Divine guidance, and God's blessing rests upon a century of faithful work done in His name. Never before were they so prosperous, nor the outlook so promising. Progress to-day is greater, advance more rapid than at any time in their past. "Winning the world for Christ, and winning it now," is our watchword. The greater effort for self-support in our missionary work as an indication of progress deserves mention. The acknowledged responsibility of our Church to keep its Boards free from debt, and yet enlarge their work, is encouraging. We have not yet acted fully upon this conviction, but our Church accepts it and with it a clearer comprehension of the part assigned to us by the Great Head of the Church in the evangelization of the world. Discouragement and trial have come, and no doubt will come, until the lesson of dependence upon Him to whom all power in heaven and on earth has been given is learned. The evangelical movement in our Church—imperfectly developed as yet—reveals, I think, the hand of God pointing to the future. What surer ground for progress, what better reason for hope could there be than increase of spirituality and devotion in our Church? In Christ, means for Christ, always. Is not this our greatest need, and is it not also our best hope for enlarged and successful work for the Master? That there are signs of progress in this respect should encourage us to pray for spiritual growth and to give and labor toward this end for in its realization lies the fulfilment of the promise that "all the kingdoms of this world shall be come the kingdom of our Lord and of His Christ."

* * * *

The General Assembly's Temperance

U. S. Church on Committee concludes an appeal to the Temperance members of the Church in these words:—

The time has surely come for dealing resolutely with evils which are not only so colossal in themselves, but are at the root of many of the other evils which we have to deplore both in Church and State. No Christian congregation can escape responsibility; no member or adherent of our Church can plead that this is not his business. Religion and patriotism unite in an appeal which no one can evade without dishonour. It is the old cry, "For altar and hearth," which is heard anew in this conflict, and none but a recreant can fail to respond. This

responsibility exists both in public and private. It calls on us to secure that those who represent us in Parliament and on Local Boards should be truly anxious to bring about reform. It calls on us to make our temperance work for the young, the tempted, and the weak, effective in every district. It calls on us to consider alike, as regards the Church and the home, whether we are helping or hindering this cause, which must prosper if the kingdom of God is to come in our land. The General Assembly strongly recommended the practice of total abstinence as an effective means of counteracting the evils connected with strong drink; and at a crisis so momentous, it is surely not too much to expect that, at least while the present distress continues, this recommendation will be adopted by all. Nor is it too much to ask that a resolute stand should everywhere be made against the whole system of treating, whether at New Year time, or in connection with the payment of accounts, or when some special service has been rendered. The results are often disastrous and good-will and gratitude might easily be shown in other ways. The purpose of this appeal, however, is not so much to suggest in detail what each should do, as to bring home the fact to all that something effective must be done if ruin is to be averted, and that every one in our Church ought to be doing what he can. If only the matter were everywhere faced prayerfully, and in the light of God's word, all would yet be well.

* * * *

An enterprise which, though outwardly of a commercial nature, has nevertheless been undertaken by its promoters with a religious object in view, is the proposition to reproduce a certain section of the city of Jerusalem at the World's Fair at St. Louis, as a street in Cairo was reproduced at the World's Fair in Chicago. The sentiment which has prompted the project is the feeling that among the many adjunct exhibits certain to be established in connection with the exposition, there should be at least one distinctly moral in its influence, and it is believed that a vivid picture like this of a city around which there cluster so many religious associations will be of the highest educative value to the Christian public and will tend to interest other classes in Christian truth. The World's Fair commissioners set aside for this purpose a concession of ten acres in the grounds, and it is the intention to cover the whole allotment with copies of buildings occupying a similar space in Jerusalem. It is calculated that the mosque of Omar and the church of the Holy Sepulchre can be included within these limits, and possibly by some accommodation of distances the garden of Gethsemane can be also brought within range. It is further proposed to people this concession with three to five hundred residents of Jerusalem, and with them carry out all the ceremonies which characterize the habitual life of Christians, Jews and Moslems in that city. The company organized for the management of this exhibit includes leading pastors and laymen of all denominations in St. Louis. Rev. W.

B. Palmore, D. D., the editor of the St. Louis Christian Advocate, organ of the Methodist Episcopal church, South, is president of the company, and Rev. Samuel I. Lindsay, a Presbyterian pastor of the city, is secretary. The estimated expense of the enterprise is over a million dollars. About a quarter of a million has already been subscribed to the capital stock.

Interior.

* * * *

According to a Parliamentary Return, just issued, the total number of sea casualties recorded in 1900-1901 was 5,421, or 42 less than in 1899-1900. The number of vessels lost was lower than in any of the previous twenty-four years, while the tonnage lost was lower than in any of those years, except 1897-98.

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THE PRESBYTERIAN ALLIANCE OF INDIA.

We quote from a report in a daily paper of the recent meeting of the Committee of the Alliance at Allahabad beginning on Wednesday, the 14th. January:

The Executive Committee, appointed at the last meeting of the Presbyterian alliance held in Allahabad in January, 1902, to consider the replies received from the Home Churches and their representatives in India as to the proposed basis of union of all Presbyterians into one Indian Presbyterian Church, began its sittings at the Jumna Mission House on Wednesday. Since last January the proposals which were then adopted for consideration by the Churches represented at the Alliance have been under discussion, not only in the Indian Church courts, but also in the several courts and committees of the Home Churches which had the advantage of considering them along with the various suggestions accompanying them from the Presbyteries and Synods in India. As the result of these deliberations replies have been received from seven Home Churches, the Canadian Presbyterian Church, the English Presbyterian Church, the general Synod of the Reformed Church, in America, the U. P. Church of North America, the Reformed Presbyterian Mission, the Church of Scotland and the Presbyterian Church in Ireland. No replies have been received as to the action, if any, taken by the United Free Church of Scotland, Synod of Original Seceders, the Welsh Calvinistic Methodist Church and the Presbyterian Church of the United States. The following Indian Bodies have replied, viz:—the English Presbyterian Church, the American Presbyterian Church, the U. P. Church of America, the Welsh Mission, the Original Session Church, U. F. Church of Scotland and the Church of Scotland, as well as from the South Indian United Church.

Without exception the Home Churches which were able to consider the proposals have expressed their warmest satisfaction and approval at the prospect of union, though in some cases difficulties have been felt with regard to the jurisdiction of Indian Courts over European Missionaries, and the lengthy confession of faith, the feeling being that self-government cannot be allowed so long as money and men are received from the Home Churches, and that a simple statement of the Evangelical

faith would be more satisfactory than an elaborate confession. The Indian Bodies find the same difficulties as the Home Churches, and the criticisms of the proposed constitution and canons of the United Church are naturally more numerous.

The first meeting of the Executive Committee of the Alliance was held on Wednesday at the Jumna Mission, the Vice-Chairman, the Rev. Dr. Taylor of the Irish Presbyterian Mission, Ahmedabad, presiding in the absence through indisposition of the Rev. J. Gray, Rajputana. The following members of the Committee were present: representing the Church of Scotland, the Rev. Dr. J. W. Youngson, Punjab Presbytery, and the Rev. J. A. Graham, the Clerk of the Alliance, from the Presbytery of the Eastern Himalayas; United Free Church of Scotland. Rev. H. F. Ashcroft, Rajputana Presbytery: American Presbyterian Church,—Allahabad Presbytery—Rev. Dr. A. H. Ewing; Farrukhabad Presbytery, Rev. W. T. Mitchell; Ludhiana Presbytery, Rev. Dr. Wherry; Kolhapur Presbytery, Rev. J. Irwin and Rev. Shivaram Masagi; Irish Presbyterian Church, Rev. Shillidy; Canadian Presbyterian Church, Rev. F. H. Russell; United Church of S. India (representing the U. F. Church of Scotland and the Dutch Reformed Church in the Madras Presidency), Rev. J. H. Maclean. The Rev. Dr. J. J. Lucas, Allahabad, was elected a consultative member of the meetings. Apologies for absence were read from the Rev. J. Gray, Rev. Dr. Chatterjee, Rev. Dr. K. M. MacDonald, Rev. Dr. J. Morrison, Rev. Dr. Stewart, Rev. J. N. Ogilvie, Rev. J. P. Jones and Dr. Smith.

The first business consisted of the reading of replies from the various Home Churches and their representatives in India as already noted in the previous account, and it was reported verbally that the attitude of the U. F. Church of Scotland and the Presbyterian Church of the United States was most favourable to the Union, though no formal answers had been received. The Committee then proceeded to deal *seriatim* with the various suggestions in the replies in connection with a regular revision of the documents forming the Basis of Union. Considerable interest was manifested in the discussion regarding the name of the United Church. At the last Alliance meeting it had been decided to recommend the name "Church of Christ in India Presbyterian," but with only one dissentient it was resolved to depart from this resolution and to adopt the title, "Presbyterian Church in India" for recommendation to the Presbyteries for final adoption. Other names suggested were Indian Presbyterian Church; the Church of India, Presbyterian; the United Church of India; the Indian Presbyterian Church of Christ; the Presbyterian Church of Christ in India; and the order of names here given indicates the order of preference.

Various modifications of clauses in the confession were suggested in order to secure harmonious acceptance of the Basis of Union, and the Committee adjourned to meet on Thursday at 8 o'clock.

The Executive Committee of the Presbyterian Alliance resumed its meetings on Thursday, the 15th instant,

at the Jumra Mission House, the Rev. Dr. Taylor, Vice-Chairman, presiding. After devotional exercises the committee took up the consideration of the remaining recommendations that had been submitted for changes in the confession of faith. Only a few verbal changes were made.

In the consideration of the constitution a new article was inserted defining the permanent officers of the Church as of two orders, Elders and Deacons, while the two articles headed Ministers and Elders were united under one general heading "Elders" and sub-divided into two sections (a) Teaching and Ruling Elder generally termed the "Minister" and (b) the Ruling Elder.

A point of very considerable interest that raised a long discussion was the relation of Foreign Missionaries to the United Church, and it was ultimately agreed to recommend that ordained Foreign Missionaries and Ministers should ordinarily be full members of the Presbyteries in whose bounds they live, but that those whose Home Churches object to this relationship should sit as consultative members of the Presbytery, having the same privileges as members in full standing except that they should have no vote save on special occasions to be determined by the local Presbytery. Slight modifications were made in the constitution of the synod and general assembly.

The Committee then proceeded to consider the canons. Various verbal changes were made of little moment, the first important alteration being made in the mode of election of pastors. The canon, as it stood, provided that a candidate should receive a *majority* of the votes cast in order to be elected, but this was altered to read, "*two-thirds* of the votes cast at the meeting and a clear majority of the members in full communion must ultimately join in the call."

The meeting adjourned at this point and resumed its sitting on Friday morning, continuing consideration of the canons. It was resolved to make at least partial self-support a condition of permission by the Presbytery to the installation of a pastor, the amount of self-support in each case to be determined by the Presbytery or Synod.

Power was given, by an addition to the canon dealing with the election and ordination of elders and deacons, to Kirk sessions who might not approve of an election to refer the matter to the Presbytery before ordination.

In regard to references and appeals the Committee was of opinion that the Synod should be the final court of appeal on all questions except those which affect the confession of faith, constitution and canons, and it was resolved to get a special expression of opinion from the Presbyteries on this point.

The *quorum* for a meeting of a Synod was altered from a majority of members to one-third, while the general assembly will adopt a general rule determining its *quorum*.

It will be of interest to certain Presbyterians to learn that the Committee is prepared, if the question of the medium of praise to be used in the Synods and general assembly is the only barrier to their entry into the United Church, to recommend that psalms only should

be used in the General Assembly, and that any prejudices on this matter should be carefully considered in any Synod where they exist.

It was decided to reprint the confession of faith, constitution, canons and local organization, with the various changes that had been made embodied and indicated by italics, and to express the hope that, as the Committee had given effect as far as possible to the recommendations which had been received, the Presbyteries will see their way to accept the basis of union as now determined and, in order to allow of a speedy consummation of the union, consent to leave the question of any further changes which may be desired to be dealt with by the Church after its constitution.

It was also decided to send the amended basis of union to those Home churches which had not yet expressed their final approval, and to explain to those churches which had brought forward special objections to any points the way in which these had been met by the changes now adopted. It was reported that the basis of union had been translated in full into Marathi, Urdu and Gujarati and in part into Hindi, and that the translation into Tamil and Telugu had been undertaken by the South Indian Church. Rev. Dr. A. H. Ewing gave in the report of the Finance Committee which showed a deficit of Rs. 213-9-3, and it was resolved that each Presbytery should in the first place be asked to raise a proportionate part of the sum required to carry on the work of the Alliance, and that thereafter other methods should be adopted if a sufficient sum is not secured in this way.

A request was received from the Canadian Mission Presbytery that the Alliance should take over the charge of the *Indian Standard*. In anticipation of the approval of the Alliance the Committee resolved to undertake the responsibility for the future conduct of the *Indian Standard* as the organ of the Alliance. The *Standard* will in future be issued monthly instead of fortnightly, and will be conducted as a distinctively Presbyterian paper, and the subscription will be reduced to Rs. 2. The editorship will be entrusted to the Rev. F. H. Russell, who will have a committee of management representative of the various Presbyterian Churches. A report by the Rev. W. H. Hannum on the statistics of Presbyterianism was read and a cordial vote of thanks was passed to him for his work of collection and publishing the statistics which will, in future, be collected by a table generally acceptable to the various churches comprised in the Alliance.

Rev. Dr. J. J. Lucas made a statement regarding the claimant needs of the villages not yet reached by the gospel and recommended that the Committee should urge that a day should be set apart every month for special prayer and conference by all the churches regarding the unreached multitudes within their districts. He urged that Presbyteries should be recommended at their next meetings to review carefully the work carried on in the villages within their bounds with a view to greatly enlarge and systematise that work, and he further suggested that a Committee should be formed from each Presbytery to draw up statements to be sent to the churches in India, Great Britain and America presenting

in detail the urgent needs of each field so as to call forth more united prayer and earnest, definite efforts for progress in missionary work.

Dr. Lucas and Rev. F. H. Russell were appointed a committee to bring before the Church through its Presbyteries the important matters indicated above. This being all the business before the Committee, the meeting was adjourned.

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RAJPUTANA CENSUS REPORT.

(By Captain A. D. Bannerman, I. C. S.)

(Concluded from Jan. 16th.)

CASTES, TRIBES AND RACES.

Captain Bannerman begins this Chapter with the remark—“Caste which was unknown in the Vedic age is generally admitted to have been introduced by Brahmanical legislation, and its origin was doubtless due to the antipathy of the higher race of fair-skinned Aryans to the lower and dark coloured Dravidian tribes whom they found inhabiting India.” From its origin to the present day the chief function of caste is to regulate marriage, which is the citadel of the higher castes, and indeed of modern Hinduism. Among these marriage with any descended in a direct line from the same persons is universally forbidden.

The learned superintendent gives a full and lucid explanation of the terms—Endogamy, exogamy, and hypergamy—the first two of which are met with very frequently in our pages. The third, the hypergamy law of superior marriage, is not met with so often. It is explained as the rule which compels a man to wed his daughter with a member of a group (or caste) which shall be equal or superior in rank to his own, while he himself may take his wife, or at any rate his second wife, from a group of inferior standing. One result of this is increased difficulty of getting suitable husbands for the girls in the higher groups. For they cannot take husbands from lower groups. Hence the temptation to practise female infanticide as well as polygamy.

All castes except Brahmans, Rajputs, Charans, Kayasths, and some of the Mahajan classes, permit widow remarriage. Those that practise hypergamy are not likely to practise hypergamy while they practice child marriage. Capt. Bannerman goes largely into the explanations below at p. 128. As a rule no Brahman or priest officiates at a widow marriage. The husband generally takes the re-married bride into his house after dark on Saturday night. The custody of the children by the first marriage remains with the deceased husband's family.

With *Gujars* the widow can marry her deceased husband's younger brother, or even his elder brother which is very rare among Hindus. The *Gujars* increased in the decade by 110,555, while most castes decreased.

It is noted that among the large number of Hindus converted to Islam, the influence of Caste remains strong and they regulate their social customs according to their old caste regulations. Brahmans officiate in the marriage preliminaries of the *Khauzadas* of Alwar; so also with

the *Meos* who though Muhammadans are exogamous. Musalman Rajputs and Jats are also exogamous.

Captain Bannerman classifies the castes according to social precedence as recognised by native public opinion at the present day. In the first of seven Groups are put the Brahmans, barring such as serve the lower classes, and accept the first offerings made to the manes of the dead. It is noted that the Brahmans decreased in the decade by 123,093. After these seven Groups, the last of which consists of “the untouchable castes,” are the two sub-divisions of “the devotees,” (1) the highest orders of Hindu and Jain ascetics, and (2) the disciples of the various reforming sects. The priests and temple servants are shown after the devotees and then the degraded Brahmans. There are more persons in the “untouchable castes” of Rajputana (1,159,102) than in the Brahman castes (1,012,396), thus forming 11.92 of the whole population, the latter only 10.41. In addition to these there were 269,105, being a medley of all castes spoken of as devotees, temple servants and degraded Brahmans (but not, I take it out-casted). The *Nagas* and *Dadupanthis* number less than 9,000 in all.

The *Ahirs* (159,434 strong) according to Manu are the descendants of a Brahman by an Ambastha girl (*i. e.* A *Baidar* Physician by caste); while in the *Brahma Puran* they are described as the offspring of a *Kshatriya* by a *Valshya* woman. They hold a good social position among the Agricultural classes because Krishna was brought up at Nangaon in the house of an *Ahir* named Nand Baba. The *Mahabharat* says that the *Narayni* army which Krishna organised was composed of *Ahirs*. They are spoken of in the country in such proverbs as—“All castes are God's creatures but three castes are without mercy. When opportunity occurs they have no shame—the prostitute, the *Bania* and the *Ahir*”; and again “Do not trust a jackal, spear-grass, or an *Ahir*. Rather be kicked by a *Rajput* or stumble up-hill.” They are however thrifty, peaceable, industrious and prosperous cultivators.

The *Jadobausi Ahirs* allow divorce; an announcement before members of the caste is sufficient.

The *Bauris* (80,289) are a criminal tribe of professed thieves. They worship the ordinary Hindu deities and reverence the pipal tree. Brahmans officiate at their marriages and funeral ceremonies. Widows are allowed to contract *Natra*. Not only are husbands and wives forbidden to address one another by name (as is true of orthodox Hindus in Bengal), but the wives are not permitted to call any male member of the family older than their husbands by name. Their most binding oath is on the pipal tree. They are very superstitious, often abandoning their expeditions if the omens are unfavourable.

The *Bhamhis* worship Vishnu, Ramdeoji, and *Khetrapala*. Their officiating priests are called *Gurras*. Two sisters may not marry the same husband, and a widower may not marry his deceased wife's sister, both prohibitions are contrary to Bengal customs. They decreased from 207,152 to 1,334.

The *Bhangl* is the sweeper caste, and messenger by whom the news of a death is conveyed to the friends and

relatives of the deceased. The Bhaugis are Hindus but have *Sadhis* of their own castes as priests. One of their chief *gurus* is Lalbeg after whom they are sometimes called and in whose name they occasionally sacrifice a fowl. They bury their dead face downwards. If a woman leaves her husband and lives with another, the first husband is entitled to compensation. They numbered 76,430.

The *Bhats* (decreased from 63,925 to 34,490), are the genealogists of the Brahmaus and Rajputs and also of many of the lower castes. Some are also bards. Some say that Siva created them from a drop of perspiration off his brow; others say that they are the offspring of a Kshatriya and a Brahman, or Vaishya widow; and yet others that they are the descendants of Brahmans who took up the profession of genealogists and thus became a caste. As panegyrist they recite the deeds of ancestors at large weddings when they receive handsome presents. The recorders of the female genealogies receive gifts from women only and do not attend on the males. The women of the Bhat-Bhats do not observe *parda*; and *natra* or widow marriage is allowed and the usual Hindu marriage ceremonies are allowed.

The *Bhils* (339,786) pre-Aryan, live chiefly in the Southern division of Rajputana. Their ancestor Raja Vena compelled the people to worship him and so enraged the Rishis that "they killed him by *mantras*," or magic words of power. From his dead body two sons were created by the Rishis, from the eldest the Bhils claim to have descended. The Bhils are rapidly becoming Hinduised. Besides *Kul-Devi*, Mahadeo and Hanuman are every where worshipped. In the Magra of Mewar the Jain saint, Rishabhath or Rakabdeo is the chief object of reverence; also Bhairon Guupati etc, among the minor gods. The Bhil believes in the transmigration of wicked souls, and ghosts; he is much influenced by omens and witchcrafts, as also in witches and witchfinders. Government has stopped the punishment of so called witches. Marriage is adult. At the ceremony a Brahman usually officiates, failing whom one of the female relatives goes through the rites. After this the bride is placed on the shoulder of each of her male relatives in turn and danced round till she is exhausted. Two sisters may be married to the same man. *Natra* is permitted. The younger brother is usually the widow's second husband. On her refusal he is entitled to compensation from him whom she takes. The first victim of a small-pox epidemic is buried to propitiate *Mata* (Devi?), others are cremated. The ceremony of *Sradh* is performed. When there is a fight, the women of both sides turn out and give water to the wounded and otherwise help. In past times the Bhils were like wild animals and ruthlessly killed by the Maharattas. The British put a stop to that; and now the Bhils have the greatest confidence and respect for the British Government and an order given by a British officer is usually faithfully obeyed and a promise implicitly trusted.

The *Bishnois* (49,302), originally a religious sect admitting converts, have become a distinct caste, admit-

ting no converts. They are so called because of the 29 (*bis-nan*) moral precepts of their founder Jhambhaji (born 1451 A. D.) who was buried near the Sindhil of Sumerthal in Bikaner. They marry only among themselves. They practise infant, adult and widow marriage. They are vegetarians, abstainers from tobacco, opium, and spirits and from blue clothing. They bury their dead, usually at the threshold of their houses, or in the adjoining cattle shed, at full length or like the Sanyasis in a sitting posture. They have a special class of priests of their own community called *Thipins* and do not perform *Sradh*.

The *Pushkarna Brahmans* are strict vegetarians and do not touch liquor. The caste is endogamous, but divided into a large number of exogamous sub-castes. A man may marry a second wife only if the first wife be barren. On her death he may marry her younger sister. No divorce or widow or female adult marriage is permitted. They are mostly Vaishnavas, but some worship Siva and Sakti.

Chamars (687,978) tanners and leather workers, claim Brahmanical origin, degraded because their ancestor, a Brahman removed a dead calf. They permit adult marriage, widow remarriage and divorce. They worship the Ganges, Sitla, and Randeoji. *Gurras* are their priests.

The first *Charan* was created by Mahadeo out of the perspiration on his forehead. The man thus created did not as expected, attend to the bill, but wandered about and was called *Bhat* from *bhat-kan* to wander. So Siva created a second. This man did attend and was called *Charan* from *charna* to graze, and thus became the ancestor of the Charans. They worship Devi who among her many forms is believed to have assumed the form of a Charan woman; in her honour they wear a black woollen thread round their neck, which they call 'the thread of Mataji.' "Their chief power is derived from the superstition that it is certain ruin to shed their blood or that of any of their family or to cause it to be shed. They use this superstition to enforce the payment of debts to themselves or to those for whom they have stood security, by threatening to wound themselves if the debt is not paid. Their own bond is often preferred to that of a wealthy banker, so trustworthy are they. They number 34,475. Charan women are much respected and some are believed to possess the power to bring woe upon any person on whom their curse may fall. One of the sub castes are the *Tumbel* Charans, so called from *Tumba*, a gourd. The story runs that the ancestor on his wedding day promised that if he disobeyed his wife at any time, she might leave him. He disobeyed. She left him. Being an incarnation of Devi and about to give birth to a child, she dissected herself, and placed the child in a gourd floating on the river. The child lived and his descendants received the name of *Tumbel*. The *Kachela* Charans believe that they can curse with effect, unless counteracted by chewing a *nim* tree twig held in the mouth. The *Tiwaria* charans, originally Srimali Brahmans in a civil war took the side of the Charans of

Jodhpur and had as a reward 'the Mataji thread' placed round their necks.

Gujars (462,016) strong are traced to one of the Eastern Tartar tribes which entered India about 100 B.C. They are not well spoken of in the country proverbs, probably because of their reputation for cattle lifting—"The dog and the cat two; the Rangur and Gujar two; when these four are not present one can sleep in security:—"A dog, a monkey and a Gujar change their minds at every step." They worship Deoji, Devi, Sitta, and Bhairon. *Natra* is allowed; but compensation is demanded if the new husband be not her late husband's brother. Divorce is obtained by making an announcement before caste members. *Sraddh* is always performed on the Devali festival.

The *Jats* (845,751 strong, decreased in the decade by 209,555) are considered of Indo-Seythian stock by European scholars. They themselves claim descent from the matted hair of Siva. Outnumbering the Rajputs, they are the most numerous agricultural class in Rajputana. Their women are held in esteem—"A Persian wheel bucket and spout and a Jat woman are never superfluous, the one fertilizes the fields the other populates the village." Socially they stand at the head of the widow-marrying castes. They worship *Lakshmani* first, next Chamariya, Sitla, and Tejaji. Many Jatstr wear round their necks a silver charm of Tejaji on horseback with his sword drawn and a snake in the act of biting him on the tongue. Brahmans officiate. Infant, adult and widow marriage is practised. A man marries only his deceased wife's sister. The widow may marry other than her deceased husband's brother. Certain Jats will not allow her to marry her deceased husband's younger brother. Divorce is permitted; an announcement in presence of the caste members is sufficient.

Khauzadas are more Musulmans than Hindus. The Moslems number 9,354. Yet they retain traces of their old Hindu customs. Brahmans officiate at marriages. The sect does not however keep Hindu festivals or pay reverence to Hindu shrines.

The *Khati* (151,779 strong) is the carpenter of Rajputana and claims descent from the Vedic *Viswakarma*, the celestial architect and artificer. Their religion is that of the average Hindu [whatever that may be]. They worship *Vishwakarma*. Infant, adult and widow marriage is practised. Divorce is effected by an announcement before the caste members.

The *Kumhar* (257,558 strong, decreased in decade by 39,582) is the potter and brick-burner. He keeps donkeys and carries grain about *within* the village area, but not *without* except on payment. His status is low because of the donkeys; but higher than his brother's in the Punjab. It is considered lucky to meet a potter on the road, if he happens to be on the right hand side. 'When out early always keep a potter, an owl, a monkey and a deer on your right hand.' The *Khater* *Kumhar* is superior because he keeps bullocks instead of donkeys. The *Kumhars* worship Vishnu, Siva, Sakti, etc. Brahmans officiate. The *Bandas* and *Purbias* keep a would-be son-in-law (somewhat like the *Tagores* of Calcutta). He is called *Ghar-jawai*. He has to work for his future

father-in-law until he takes his bride home. *Natra* is permitted. The deceased husband's younger brother is not obliged to marry her. The *Natra* fee is paid to the deceased husband's relative. Divorce is obtainable.

The *Mahesris*' (85,946 strong) origin is said to have been on this wise: a Chohan rajah went out hunting (about the 9th century) with 72 followers. The party disturbed some Rishis who cursed them and turned them into stone. Their wives implored Mahadeo to have mercy on them, and he, moved by their tears, restored their husbands to life. The 72 followers thereupon took the name of *Maheshri* (from *Mahadeo*) and became the founders of the 72 clans into which the community is divided. They are mostly Vaishnavas. Divorce and widow marriage are forbidden and infant marriage is usually practised.

The *Oswals* (209,188 strong) have 1,444 exogamous subdivisions, thus:

Lalwani	Parekh	Abhani	Mochi	Bothra
Kalwani	Golecha	Daftari	Chafer	Bachawat
Khabia	Chareria			
	Sawansuklia			

A Lalwani may marry a person belonging to any subdivision except his own and the Kalwani and Khabia clans. Similarly a Parekh may marry into any clan, other, of course, than his own—except the Golecha, Chareria and Sawansuklia.

The *Malis* (159,434, decreased in the decade by 45,000) agriculturists and gardeners, worship Vishnu, Siva and Sakti, and some Ramdeo. *Natra* is permitted, but the widow may not marry her deceased husband's brother. The *Natra* fee is paid to her parents. Divorce is obtainable.

The *Meos* (168,590) are divided into 12 large and one small clan, and 39 *gots* or subdivisions—total 52. During the first centuries of Muhammadan rule at Delhi they were hunted down like wild beasts and massacred without mercy. The Emperor Balban when he invaded Mewat is said to have put 100,000 of them to the sword. They are Musalman in name but their religion is lax and they still worship the Hindu village deities *Bhumia* or *Khera* and *Hanuman*; and the *Salar* or banner of the Masud Ghazi. Their religious observances are confined for the most part to attending *Id* prayers once a year. They will attend Musalman and Hindu feasts, the fasts of neither. Lately there has been some revival of Islam among them. Meos must marry outside their own clan, but they often marry or form connections with women of other castes. The offspring of such connections are admitted into the caste. Marriage is usually adult. Brahmans take part, but the actual marriage ceremony is performed by the Kazi. *Nikah* widow marriage is solemnized by the Kazi. Divorce is obtainable. Meos use Hindu names ending in Singh, and drink spirits freely.

The *Minas*, the aboriginal inhabitants and former rulers of much of the Jaipur State, consist of 32 distinct clans of which one only, the *Osara* are of unmixed stock. The *Chowkidari* *Minas* travel in bands as far south as Hyderabad in the Deccan where they commit daring

robberies. They are the principal class against which the Thagi and Dakaiti Department has to act. In their own villages they are often charitable; and as successful plunder has made some rich, they benefit greatly the poor of their neighbourhood. They worship Sakti, Jwan Mata, Devi (all names for Kali), and Bhairon or Siva. *Shradh* on Diwali; marriage adult; and Brahmans serve; *Natra* with the younger brother-in-law is practised. They number 477,128. They decreased in the decade by 59,792.

The *Nais* are barbers and messengers; he brings about betrothals. At marriages he is next the Brahman in importance, and his presence any where is considered lucky. 'Travellers consider it a lucky omen if they meet a barber with a mirror in his hand.' He is also the village leech and his wife the mid-wife. 'The Nai among men, the crow among birds, and the frog among animals that live in water, are the most astute. They worship Sakti, Mataji, and Hanuman; also Ramdeoiji and Sen Bhagat, a saint of their own caste. *Natra* is permitted with the widow's younger brother-in-law. Divorce is obtainable. They number 148,709.

The *Rajputs* (535,784 Hindus and 34,445 Moslems), decreased during the decade by 162,955 Hindus and 1,740 Moslems. The Rajput's are among the purest representatives of the Indo-Aryan type. No race in India can boast of finer feats of arms or brighter deeds of chivalry, but, like many other Indians, they are inclined to live too much on their past traditions. Hyper-gamy to a limited extent runs through the whole community and seems as a rule to be associated with the idea of present or past sovereignty or dominion over land—thus a ruling chief though he will take wives from will not give his daughter to any one below a certain princely rank. So a large landowner will not give his daughter to a landless man. Lately the marriageable ages have been raised to 14 and 18. Another reform very desirable is the exclusion of the dancing girls from the marriage procession. The knot is tied by the Brahman, after reciting certain *mantras*, and giving some water to the bride's father who pours it into the bridegroom's palm. This act constitutes the *Kanya dan* or giving of the bride as a gift to the husband. Thereafter *Kul-devi* is worshipped, and fire is circumambulated four times (called *phera*). For the first three *pheras* the bride goes first, in the 4th the bridegroom. After the *hom* (fire) has been worshipped their hands are untied. Most Rajputs are Hindus and worship Mataji. Brahmans serve.

The *Sirvis* (31,450) are excellent cultivators, and skilful in ascertaining where to dig wells so as to come speedily to water. The *Jairewa* Sirvis abstain from meat and liquor and live chiefly on milk. They permit widow-marriage and worship the usual Hindu gods.

The *Sunars* (68,858) are the gold and silver smiths. Most of them claim to be twice-born and some wear the sacred thread. Infant, adult and *Natra* marriages are practised, and divorce obtainable. The *mer-Sunars* claim to have been created by Kul-devi Bagashnei to destroy the demon Kankasur. They profess Saktism. Some follow Aiji and bury their dead.

OCCUPATION.

Out of a population of nearly 10,000,000 only 2,089 or 2 in every 10,000 have been shown as of 'independent occupation,' while 5,631,433 or near 58 p. c. are included in the class devoted to pasture and agriculture—the latter embracing 56.35 p. c.; amongst whom persons having an interest in land largely predominate; 458,097 are engaged in personal, household and sanitary service; while only 1,069 are given to non-domestic entertainments. Nearly all of these are rest-house, and serai-owners and managers. The mass of the people require no inn or refreshment room when they go on a journey. They sleep by their carts or in a village shed. Distillers of country-made spirits number 14,098, grocers and condiment dealers 12,531, sellers of wine and spirits 7,307. Captain Bannerman notes that "the number of opium, bhang and ganja sellers would at first sight appear to be remarkably few considering how widely opium is used, but it must be remembered that the *Kuzumba* (liquid opium), the form in which it is usually taken by the dominant classes is prepared like any other portion of the family food and no special occupation is attached to its manufacture or sale."

What are called the learned and artistic professions occupy 201,197 persons. Of these 129,147 are supported by religious offices, including 92,863 priests, ministers, etc. Among the actual workers 23 p. c. are females, of whom the majority are doubtless female Hindu and Jain devotees. There were 6,080 religious mendicants, and 5,614 astrologers, diviners, horoscope makers, &c. 4,781 are classed as Principals, professors and teachers of schools. About the same number are connected with law. Of the 5,629, in addition to law agents, &c. 1,430 are pleaders and 884 petition-writers. Medicine embraces 12,754, being as many as both law and education. Of the actual workers 2,353 are males and 5,394 females, chiefly midwives. There were 220 duly qualified medical men, and 16 duly qualified women, as against 1,510 male and 236 female practitioners without diplomas; the midwives number 4,992. There has been a substantial decrease among the cow and buffalo keepers, and milk and butter sellers, and also among the ghee preparers and sellers; but a large increase among the butchers and slaughterers; and a decrease of 58 p. c. in distillers of country-made spirits. The makers and sellers of bangles, beads, &c. have flourished. Those who earn a somewhat precarious living by music, acting and dancing, have decreased and many of those following these professions no doubt left Rajputana for provinces which had not suffered so severely. The number of people whose reputation was regarded as indefinite or disreputable is considerably less than on the last occasions. In 1901 they numbered 4,428, (the indefinite 2,089, and the disreputable 2,339). Of these latter the majority are prostitutes; but most of them are also dancers and singers. Five per cent of those engaged in "music, acting and dancing" are also occupied in agriculture.

Calcutta.)
17-12-02.)

K. S. MACDONALD.

SUGGESTIVE TOPICS.

I. *God's Missionary: Disentangled, Separated, Crowned.*

I suppose that many of our readers got a little book with the above title sent to them from England in September last. It is attractively got up, and the style is clear. It strongly urges that Indian missionaries should separate themselves from English Society, beginning with the first voyage out; and, incidentally, it condemns novel-reading and recommends that our recreation be taken in company with our Native Christians. Quite evidently the booklet is written in a kindly spirit, and with an excellent purpose; and if some take offence at it (as seems to be expected), they have really no reason to do so. On this little volume I wish now to pass a friendly criticism; and if, in passing, the critic who rebukes us for our good, finds himself (or herself) in turn regarded as needing correction, no affront is meant or should be taken.

The booklet derives its chief importance from representing a school—a school with which possibly half of our Indian missionaries are more or less in sympathy; and as such it is worthy of our consideration. At the very outset we freely acknowledge that the advice given may be useful to many; but the main question is whether or not it be sound advice for the average missionary.

Let us first take up the incidental question of novel-reading, using as our text the passage, "We read, and live for that hour or two in an unreal world." And here we shall try to clothe serious argument in a pleasing dress, as the bitter but salutary pill is sugar-coated.

A great and common fault of the opponents of fiction is, that they are not thorough. Let us therefore endeavour to see whither the reasoning of such as our author would tend to lead us. It is needless to banish disease from our parlour, and yet to wink at the microbe in the nursery; or, in other words, it is a futile policy to forbid Scott and Jane Auster our own society, and yet to allow Bluebeard and Jack the Giant Killer to stalk rampant among our children. It is so very upsetting for the little ones. In their early days they revel in these unreal and immoral stories; but by and by they learn maybe in their law class, that grown-ups do not consider it legal to steal a golden harp from a man because he is a big, ugly monster, and that it is not keeping within the limits of the penal code, to assault and slay a giant simply because he has more heads than one. And as to Bluebeard,—they are soon taught in their chemistry or domestic economy classes, that a man with the habit of keeping a row of corpses in a room would speedily earn the reprobation of every right-minded sanitary inspector.

And then a bit later on, our youth are shown pictures of the poor, humble apostles clad in raiment gorgeous enough to excite the envy of Solomon; or on Sundays as they sit in church, they gaze at windows wherein the figures are for ever trying to look meek and saintly in clothes of more than royal splendour; or they are carried away with the trials and triumphs of the

Pilgrims Progress. How full of unreality that book is! Giant Despair never existed, and there is no Doubting Castle from which to escape; the City of No-Cross is not shown in any atlas ancient or modern. We ask of Bunyan if his religious novel can teach us anything which the Bible does not, or if he has put any thing in a better way than inspired Scripture; and he himself would confess that there is but one reply possible to these two questions. And how pernicious the effects of such fiction! We yearn for a fight with the terrible Apollyon, but lo! We are overcome by some petty, every day vanity; we screw up our courage to endure the fiery stake at Vanity Fair, yet we squirm under the indifference shown to us by our own cold world. And how inconsistent we are! It is injurious to let the mind associate with *Blind Pew* and the *Spotted Dog in Treasure Island*; but it is all right if the stirring passage be read in Borrow's well-known hook, the *Bible in Spain*.

Moreover (if we *must* insist on reality), our great grandsons will declare that the recent additions to the British Encyclopædia, and our present favourite books on theology, contain more that is untrue, more that is misleading, than the railway novel of Yesterday. But (most weighty objection of all), to condemn a book or a life merely because of its tinge of unreality, is to impugn the wisdom of God who gave our children their instincts and likings. See them at their play; how their God-given sense fills their little lives with pleasurable fictions! Who, save the vinegar face and the flinty heart, can raise objections, when chubby boys bestride their broom-sticks and wave in air their wooden swords; when toddling girls visit one another with stately courtesy, dressed in the skirts of elder sisters; when lines of stones serve for houses, sand is sugar, and pebbles are cash; when the budding preacher in his bib kneels upon a chair, and the infant congregation is hushed in round-eyed awe? What a great part of a child's life is passed in make-believe and unreality! Snow comes from the other side of the hills, where they have been plucking geese; baby sister was found under a cabbage in the garden; giants live in that distant mountain; and pixies and fairies dance by night on this green sward. What is all this, perhaps, but a God-ordained method by which so much of our youth is passed in thinking of and believing in the *supersensuous*? Alas! hard facts will nail us down soon enough; well, if we lose not altogether our childish love for—"unreality"!

INDICUS.

(To be continued.)

THE SCOTSMAN AND THE CONJURER.

A well known conjurer one day visited a Scottish village, we are told in Tidbits. After performing many astonishing tricks he asked for a half-penny, which a collier lent him. The conjurer then said he would turn it to a sovereign. He did so, as the people thought, and handed it round for them to see. When it reached the collier he coolly pocketed it, and said to the astonished conjurer, "Will ye cheenge me anither?"

FAMILY CIRCLE.

GOD'S APPOINTMENTS.

"This thing on which thy heart was set,
 This thing that cannot be,
 This weary, disappointing day, that dawns,
 My friend, for thee:
 Be comforted, God knoweth best, the God whose name
 Is love,
 Whose tender care is evermore our passing
 Lives above.
 He sends thee disappointment? Well, then,
 Take it from his hand.
 Shall God's appointment seem less good than
 What thyself had planned?
 God bids thee tarry now and then, forbear
 The weak complaint:
 God's leisure brings the weary rest, and cordial gives
 The faint,
 God bids thee labor, and the place is thick with
 Thorn and brier:
 But he will share the hardest task, until he calls
 Thee higher.
 So take each disappointment, friend; 'tis at thy
 Lord's command!
 Shall God's appointment seem less good than
 What thyself had planned?"

ONLY A WORD.

A young girl sat on the piazza of her home, her pale cheek and drooping figure telling of recent illness. She was watching the raking of leaves from the grass, and as the man passed near her with his rake she aroused herself from her languor to say:—

"You keep the lawn looking so nicely, John. I like to see it that way."

He was only the hired man, a stranger in a strange land, and this was but one of a store of duties that he was paid for doing. Probably no one had ever thought of praising him before, and he had no answer ready.

A week later the gentle invalid was gone—slipped away suddenly out of encircling arms, out of the world like the vanishing of a snow wreath. No one thought of John as among the mourners; he was only the driver of the family carriage which carried some of the friends, but to one of these with whom he found himself alone he told of the kind commendation, the last words he had heard the girl speak, and added, with voice growing husky:—

"As long as I stay there the lawn shall be kept as Miss Helen liked to see it."

The little world had left a legacy of brightness and awakened a heart to new loyalty and faithfulness.

A GLORIOUS LESSON.

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

"I'm not getting along at all," was the disheartened answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the Free Dispensary, where the young doctor had an unsalaried position.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he lent his skilled energies to this task; but hardly had the door closed on the last patient when the old man burst forth:

"I thought you told me you were not doing anything," he thundered. "Not doing anything! Why, if I had helped twenty-five people in a month as much as you have in one morning I would thank God that my life counted for something."

"There isn't any money in it, though," exclaimed the son, somewhat abashed.

"Money!" the old man shouted, still scornfully. "What is money in comparison with being of use to your fellow man? Never mind about the money; you go right along at this work every day. I'll go back to the farm and gladly earn money enough to support you as long as I live."

"That speech," I said to a friend of mine, one who has spent many years as a conspicuously successful teacher, "went into the bones of the young doctor's life, and strengthened him for a life of unselfish usefulness."

"Ah," said the professor, "that one speech was worth years of text-book reading. And yet it was made without an instant's preparation."

"Far from it," I answered quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in the paths of righteousness, bearing the cross, following hard after the Perfect Man, to prepare that old Christian to make that speech. Then the moment came, and he was ready to teach the glorious lesson."—*Young Folks*.

SOME SOURCES OF SLANG.

Who would suspect that shabby, common slang phrases have such fine ancestors as a learned German philologist has been finding for some of them? The genealogies of a few are given in *The Pathfinder*.

The famous phrase, "He's a brick," originated from the reply of the king of Sparta who, when asked where were the walls of his city, replied that Sparta had 50,000 soldiers, "and every man is a brick."

Numerous versions of the origin of "dead head," meaning one who gets something free, have been given, claiming it as a modern phrase, but history shows that the term was used in precisely its present sense at least as early as the palmy days of Pompeii, when those who had free seats at the theater were provided with ivory checks made in the shape of a skull or "dead head." No doubt the expression was ancient even then.

A certain shoemaker, back in the days of "Good Queen Bess," committed suicide. He stood on a bucket, tied a rope round his neck, from a beam, and then "kicked the bucket." Hence that obscure periphrase for dying.

It was the custom of the Huns to put a feather in their cap for every Turk they killed, whence the origin of "feather in his cap" is easily understood.

—O—
TALENTS.

"I remember," said Grannie, when I was a little girl of seven years old, my father kept a butler—an old, very solemn, but very kind old man.

"Every night when, exactly as the clock struck eight, my aunt sent me out of the dining-room to go upstairs to bed myself—for little girls were brought up very strictly in those days—old Thomas was always waiting in the hall to hand me my little brass candlestick to light me up the five long flights of stairs which I had to climb to the little attic room where I slept. I always said, 'Good-night, Thomas', and he would reply in a very slow, solemn way, 'Good-night, Miss Nannie; don't forget to take account of your servants!'

"What he meant was this:

"My Uncle William, who had come home from India when I was about six years old, had been very kind to me while he stayed with my father, because he saw that I was a very lonely little child, in a very big, empty house; for I had neither mother, brother, or sister. So he would often take me on his knee and tell me Bible stories.

"One day, when we were sitting together in an old summer house in the very small back garden, which town houses generally have, he told me the parable of the 'Talents.'

"'Nannie,' he said, 'I am going away very soon, and I want you to promise me that every night, before you get into bed you will 'Take account of your servants.'

"There are many 'talents' God has given other children and not to you, for you are a lonely little girl—no mother to love you, no brothers or sisters to play with you. But there are many 'talents' you have which some other children have not.

"See here', he said, taking my little hands in his, 'here are ten little fingers; and down there, inside your shoes, are ten little toes; and inside that mouth is a little tongue; and at each side of this neat brown head is an ear; and looking straight up at me are two brown eyes. Now, these are all your servants or 'talents' given to you by God to use—while many little children are lame, or dumb, or deaf, or blind—and you are his little servant, and I want you every night to 'take account of your servants' and find out if they have been pleasing God, or only pleasing yourself all through the day.

"For all those servants of yours are 'talents' or gifts from God, and he is watching every day now what you give them to do, and one day he will make you give him an account of their doings.'

"And then, after I had promised to do as he told me, he kissed me and set me down and away I ran to my old friend Thomas to tell him in my own way all about what Uncle William had said.

"And from that time, until my aunt took me away to live in the country, old Thomas never forgot every night to say, 'Don't forget to take account of your servants, Miss Nannie.'"—*The Scottish American*.

—O—

Some one asked a lady, who had peculiar success in raising flowers that were both beautiful and abundant, to disclose the secret of it all. "Oh," she replied, "my flowers bloom profusely because I am continually cutting them off and giving them away." While, perhaps, the fact that she gave them away had nothing to do with the profusion of bloom, it is undoubtedly true that if the flowers had been left to die upon the stalk, development would soon have ceased. Here we have a forcible lesson for the Christian. It is the Christian who continually gives out the fragrance and sweetness of his life to others the increase of whose graces there is no end—*Exchange*.

—OO—

A LITTLE PATRIOT.

There is a five-year-old boy in Massachusetts avenue who is of the blood of patriots, says the Washington Star. His grandfather was in both the Mexican and Civil wars, and his father was also a Union soldier, consequently the little fellow has heard much "flag" talk in his short life and had exalted ideas of its protective qualities. He was the baby of the family till very recently, and occupied a crib bed in his mother's room. When the new baby came Harold was put to sleep in a room adjoining his mother's, and as he had never slept alone before, his small soul was filled with nameless fears which he was too proud to tell in full.

"It's mighty lonesome in here, mamma," he called the first night after he had been tucked in his little white bed.

"Just remember the angels are near you and caring for you," replied mamma from an outer room.

"But, mamma," he objected, "I ain't acquainted with any angels, and I'd be scared of them if they came rustling around same as I would of any other stranger."

"Now, Harold, you must go to sleep quietly; nothing will hurt you."

"Can't I have the gas lighted in here?"

"No, mamma doesn't think it necessary and it is not healthy."

There was silence for some time, and then the small voice piped up again, "Oh, Mamma!"

"Yes, dear."

"May I have grandpa's flag?"

"Why, what for! I want you to go right to sleep."

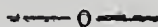
"Please, mamma!" and a small night-gowned figure appeared at the door. "Just let me stick the flag up at the head of my bed, and then I'd go right to sleep—indeed, I will! You know the other night grandpa said at the meeting that 'under the protecting folds of the flag the weakest would be safe, and I feel mighty weak, mamma.'"

He got the flag, and when his mother looked in on him a moment later he was fast asleep, with a fat little fist under his red cheek, holding fast the end of the "protecting" flag.

The following extracts has been Dr Hall's Lectures elsewhere quoted as voicing Indian opinion on the recent Haskell Lectures:—

The third Haskell lecturer has just finished his course of lectures in Bombay. Of all the Haskell lectures, he has treated Hindu thought with the deepest sympathy, the greatest veneration, and the keenest insight. Dr. Barrows spoke like a Christian imperialist: he had a true American eye for grandeur, and he seemed to be pre-occupied more with the thought of the religion of Christ conquering and overspreading the whole world than of its transforming humanity from within. Dr. Fairbairn was a man of commanding abilities and had a wonderful grasp of the most important teachings of the East. With a minimum of words—and those accurate, graceful, and effective—he could present a substantially correct view of the most mysterious Indian doctrine—its contents and its limitations. But, while the intellect was in it his heart seemed to stand aloof: he seemed almost to say that Eastern and Western thought shall not travel in the same compartment. This aloofness is bridged over by Dr. Cuthbert Hall. Not a word escapes his lips which is consciously derogatory of other religions: he not only professes veneration for the highest religious aspirations of the Indian mind, but every word of his rings with the genuineness of that profession. His Christian experience takes Indian experience cordially by the hand, and seems to delight in its company, if only to invite the on-looker to compare, and to comment, and choose. He is a diligent reader of Indian papers, and in his last lecture referred to the articles on Mental Seclusion that had appeared in *East and West* from the pen of the Bishop of Bombay, and in the *Hindu* of Madras. He does not expect India to humble herself before any Western cult, and wishes that India should interpret Christ in her own way. Indeed, in listening to his last lecture one felt that the time had come to revise Kipling and exclaim that East is West, and West is East, and the twain shall ever meet! Dr. Hall is a powerful speaker, and it would have done good to young Bombay to hear him. The audience that gathered to listen to him, however, are likely to have sent him away with the impression that the heart of Bombay lies nearer to the Crawford Market than to any temple or mosque—

The Voice of India—



PRESBYTERIAN UNION IN CHINA.

The various Presbyterian churches laboring in China some time ago appointed representatives to meet as a Committee on a plan for union. The churches represented in the union were: The America (North), the Presbyterian Church in the United States (South), the Reformed Church in America (Dutch), the Presbyterian Church in Canada, the Presbyterian Church in Ireland, the Church of Scotland, the United Free Church of Scotland, the Presbyterian Church of England and the Presbyterian missionaries of the China Inland Mission. Rev. Donald McGillivray represented the Presbytery of Honan and the Presbyterian Church in Canada on the Committee,

The Committee met in Shanghai on October 27th and the result of their deliberations is now announced. It was found that all the churches represented agreed in holding the Word of God to be the supreme rule. As subordinate standards the following are adhered to:

Presbyterian Church in the U. S. A.—The Westminster Confession of Faith, with slight revision, shorter and larger catechisms. Presbyterian Church in the United States—The Westminster Confession of Faith, the shorter and larger catechisms. The Reformed Church in America—The Belgic Confession, the Heidelberg Catechism, the Canons of the Synod of Dordrecht. The Presbyterian Church in Canada—The Westminster Confession and catechisms. The Presbyterian Church in Ireland—The Westminster Confession. The Church of Scotland—The Westminster Confession. The United Free Church of Scotland—The Westminster Confession and catechisms in the light of the Declaratory Acts. The Presbyterian Church of England—The Westminster Confession and catechisms.

In view of the manifest consensus of these documents and the harmony of the churches adhering to them in matters of faith, obedience, worship and polity, it was deemed possible and desirable for them to unite, and the Committee therefore recommended:—

A.—That the mission boards, committees and supreme courts of those Presbyterian churches which have established mission work in China, recognise the complete independence of the Chinese churches which have, by the blessing of God been planted under their care; and that they authorise their missionaries to take all such steps as may be necessary to complete the formation and to secure the independence of the proposed united Chinese church.

B.—That the following recommendations be made to all Chinese Presbyterian churches:—

1.—That they take the necessary steps in their respective church courts to unite in one organized church, under such arrangements for government and administration under the Presbyterian order, with needful adaptation to local conditions, as may best subserve the interests of the Kingdom of God among the Chinese.

2.—That while the documents enumerated under finding 2 are binding on the Churches which have adopted them, and while they are here referred to simply for the purpose of showing that in all essentials there is a consensus of faith and practice among these several churches; in entering upon the proposed union, the distinctive subordinate standards of any one church be not necessarily adopted by the others.

3.—That while the proposed Presbyterian church of China must necessarily be autonomous, and will therefore have the prerogative of formulating its own standards, which will, we believe, in the Providence of God and under the teaching of His Spirit, be in essential harmony with the creeds of the parent churches; until such creed be adopted, the distinctive standards of each contracting party entering the union shall be adhered to by that party.

4.—That until such time as the proposed united church shall formulate its own creeds, possible cases of appeal in matters of doctrine be decided by the consensus of the various subordinate standards of the Churches entering the Union.

For the information and consideration of Chinese churches we refer to the Westminster Shorter Catechism, especially to the answers to questions 1—10 and 82—99, as a brief digest of the leading doctrines contained in the symbols of the parent Churches.

Mr. McGillivray, who sends us the report of the Committee's action commenting on the foregoing, says:

"You will observe that we in China have not followed any of the plans of union which have found favor in other Eastern lands, e. g., India and Japan. We recommend no credal statement as a basis of union save the manifest consensus of the Standards of all the uniting churches, the Westminster Shorter Catechism being referred to as exhibiting a brief digest of the leading doctrines contained in the symbols of the parent churches. We boldly recognize the right of the proposed United Chinese Church to formulate its own creed, but until such time as this is done, the distinctive standards of each contracting party entering the union shall be adhered to by that party.

As the large mission churches of Manchuria and Amoy are quite independent of the home churches, there seems no difficulty in looking towards the same independence being granted to the whole Chinese Presbyterian Church of the future. We are all feeling very happy over the result, and confidently look forward to the complete and final success of the movement, for which we ask the prayers of all who are interested in the coming of Christ's Kingdom in China." *Presbyterian (Toronto).*

—o—

RIGHTEOUS LIFE AND SOUL WINNING.

BY REV. T. CHALMERS POTTER, D. D.

Among natural means for bringing people to Christ there are none that equal the commendable lives of Christians. The world interprets the Bible by them as by a commentary. And although some, through a spirit of jealous self-sufficiency, are prone to term the strictly conscientious goody-goodies, it is undoubtedly true that in the sight of God and of just men, there are those who are righteous in the sight of heaven, and to them in particular are we all indebted for the winning of souls that are saved through human instrumentalities, and most of them are saved that way. Shylock would be satisfied with only what was nominated in the bond, and many of the best of people ask, respecting any advocacy of moral or religious doctrine, whether it is "in the Book." We are content to rest this matter there, if readers will also go there with us for proofs.

God pronounces some to be righteous. This does not mean that they are relieved of their sinful nature, but are righteous in spite of that nature and its frailties. God declared that, among those who were so grossly wicked before the flood as to bring His destroying wrath upon the whole earth, Noah found grace in the eyes of

the Lord because he was a just man, upright, and walked with God. Of this man the words stand: Thee have I seen righteous before Me in this generation. Of Abel: he obtained witness that he was righteous, and being dead yet speaks. Of Abraham: he believed in the Lord, and He counted it to him for righteousness. Paul quotes those Old Testament words two thousand years afterwards. Those people, therefore, are righteous who have unalterable faith in God, and live the life of faith, come weal, come woe.

The life of righteous people is, in God's sight, as much a spiritual fruit as that which grows upon a tree is a natural fruit. The "fruit of the righteous" is mentioned. The very simile suggests the natural law as an illustration of the spiritual, and our Saviour enforced it when He said: "Herein is My Father glorified that ye bear much fruit." The truth is magnified still more if we realize that the nature of righteous fruitage is like a tree of life that never dies. If my reader desires a suggestive Bible reading on this subject, with which to start a day of adoration, he may find it in Gen. 3: 3 and 22, compared with Rev. 22: 2. Whether the theory of the never ending of sound waves, once started, be true or not, one never can know but that his righteous influences are perpetuated somewhere for good though he may not ascertain about them with any accuracy until the secrets of all men are made manifest at the day of judgement.

The testimony of Scripture is that righteous conduct wins souls. In two instances, Christ familiarly taught this in a peculiar manner. One was when He said: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." In other words, righteous acts, in the way of forgiveness confession and reconciliation, open the way for my own honest approach to God, and for the other to come with me, when without these steps my failure to do them might keep him away, besides causing me to stultify myself. The other was when our Lord uttered the words: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother." In other words, the righteous settlement of estrangements between Christian brethren must be effected before either may be won to the other's heart confidence and love, and religion thrive with them. We are bidden to expect error and opposition, but with them frequently comes our opportunity to win. God does regenerating. That is His work. Conversion is ours. It is and should be the chief business of every Christian. To win a soul is to save it from eternal death. The gospel is God's extremity. For that reason it is man's only saving opportunity. The last and most gracious thing God did for us was to send His Son, and the Saviour illustrated it in the parable of the vineyard, proving that it was God's extreme measure. Paul says: "There remaineth no other sacrifice for sin."

Soul winning is work like Christ's. He came "to seek and to save that which was lost." It gives us our share in the songs of the redeemed. "They sang a new song, and no man could learn that song but those who were redeemed from the earth." It is the only satisfying work for a Christian. Unless we have made some conquests for Christ, how can the words be justifiably applicable which are to be spoken to such as do well for Him: "Well done, good and faithful servant"?

Soul winning is personal work which every one of us may do for the Master. There is where the fullness of grace comes in, according to the gift of Christ. In some individual manner we may all be laborers together with God. All cannot edify in preaching, song, prayer; all have not money in abundance; all have not learning, nor have all equal gifts in many other respects. But all can talk, work, think, plan, love and seek souls. He that winneth souls is wise. The fear of the Lord is the beginning of wisdom. In the next world, those that have here been wise this way shall shine as the brightness of the firmament. *Pres. Journal.*

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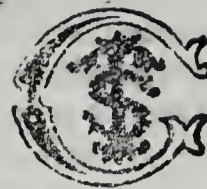
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Extracts from Mr C.B. Newton's letter,

Jullundur City, India. Dec. 4. 03

The neighbouring mission which is referred to as helping us by baptizing one of our Candidates, is a mission conducted by a man, named Canwood, a Reformed Presbyterian, who is supported by the late Mr Woodsides church in Pittsburg. He lives in Jullundur cantonments and having somehow got hold of Natha Singh, he sent post haste for Rev. Geo. Scott of the R.P. Mission, who came from Ruki and baptized the man.

Natha Singh has some property and Canwood tried a few weeks ago, to borrow Rs 200 from him but failed in the attempt, as Natha Singh was afraid to trust him with his money.

Canwood, who had previously treated him well and kept him in his own house, now fell out with him and finally turned him out of his house, with volleys of abuse.

Natha Singh then came to me and I kept him for a while, until he got the situation of head clerk in a military office, on 50 rupees a month and the prospect of an increase to Rs 80 before long.

MAKHZANI MASIRI.

THE CHRISTIAN TREASURY.

HIKMAT LALON SE BIHTAR HAI.

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ALLAHABAD, DEC. 15, 1903. Qimat Salyana. 2 0 0

“He led them on safely.”

THE Synod of India was in session at Lodiāna from Nov. 25th to 30th. The retiring moderator, Dr. E. M. Wherry, preached the opening sermon on 1 Cor. 15: 58, emphasizing the necessity of standing fast in these days of error, teachers springing up on all sides to lead away the uninstructed and the unprepared. Some things in our faith have been settled beyond all doubt, and it is for us to take our stand on these, “unmoveable.” While it is well to cultivate what is called in these days, “the hospitable mind,” it is not well to sit with mouth too wide open. The compressed lips is the best attitude when the poison of asps is offered in the name of hospitality. The Synod made no mistake in selecting Dr. W. F. Johnson to preside over its deliberations. It is more than forty two years since Dr. Johnson came out to India, in those days on an ice ship around the Cape, a five months voyage. A delightful spirit of unity and love prevailed throughout the Synod from beginning to end. The chief complaints against the Allahabad Presbytery for its decisions on the questions growing out of the election of officers by the Jumna

Congregation were carefully considered, the complainants heard in person most patiently at great length, and in each case the action of Presbytery was sustained by an almost unanimous vote of Synod. It is the hope of the best friends of the complainants that they will accept this decision of Synod, and as loyal Presbyterians submit. This is the way of blessing. Any other course will prove disastrous.

THE Board of Directors of the Theological Seminary at Saharanpur, with practical unanimity recommended the removal of the Seminary to Dehra Doon. The proposal called forth a long and earnest discussion. There was scarcely a voice raised in favour of Saharanpur, the opinion almost unanimous that it should be removed. There were those who thought a large city like Lahore or Allahabad, in close proximity to a Christian College, would be a better place than Dehra, and on a test vote fourteen were found to be in favour of Lahore. The great majority, however, cast their votes for Dehra. A Committee was appointed to lay the reasons for the removal before the Board of Foreign Missions in New York, and secure their sanction,

as well as the funds needed to effect the change. Those who have read the Makhzan with any care need not be told that this paper rejoices over the decision of Synod, and trusts the Committee may make such a representation to the Board as to win their approval and co-operation. Rev. A. P. Kelso resigned his position in the Seminary to take effect March 1st when he takes furlough to America, and the Synod put on record its appreciation of his many years of faithful service. On the recommendation of the Board of Directors of the Seminary, the Synod elected Rev. H. C. Velte and Rev. J. N. Forman to be teachers from Oct. 15th, the beginning of a new School year, and asked Rev. W. F. Johnson and Rev. J. J. Lucas to divide between them the teaching from March 1st to July 15th. Mr. Velte is now in America, and it is confidently believed by those who know him and Mr. Forman that the Synod has placed the training of its young ministers and preachers in the hands of men richly gifted for such service.

THE Synod of India adopted the following resolution :

"In view of the millions living within the bounds of the Synod largely unreached by the Gospel preacher. Resolved, (1) That we recommend the pastors and sessions of our churches to set apart one service every month for special prayer and conference concerning these unreached multitudes. (2) That a committee be appointed to bring before the churches in India and America the needs of these unreached millions with a view to call forth more prayer and greater effort, and the sending forth of more laborers both from the Indian and American churches."

The Synod also appointed an Evangelistic Committee whose duty it is to secure and circulate literature concerning revival movements and methods,

keeping before the churches the urgent need of revival and arranging for special services to this end. When the churches are revived there will be no lack of laborers, and no lack of money to send them forth. Much was said of the need of revival, and Mr. Wylie gave one of his unique object lessons, entitled "The Revival Hospital," pointing out the essentials of a true revival. It must begin with self. It must be preceded by prayer, expectation and obedience. When the pastors and members of the church, the missionaries and laborers are moved with the compassion which makes them suffer at the thought of the many at their door who are without Christ and without hope, the revival will not be long delayed. Let each begin with himself, and pray day by day for a spirit of compassion for others such as Christ had, and this will prepare for service and lead to the revival of the whole church.

THE Mission meetings following the Synod at Lodiana were marked by great harmony, nearly every decision reached with unanimity. The following appointments were made. Mr. Bandy to Fatehgarh, Mr. Lawrence to Etawah, Mr. Enders to Mainpuri, Mr. Higginbottom to Allahabad, Miss Morrow to Allahabad, Miss Rogers to have charge of the Rakha Orphanage and Girls' Boarding School, Miss Binford, M. D. to the medical charge of the Rakha Orphanage, Mrs. and Miss Prentiss to Etah, and Mr. John N. Forman to the Seminary at Saharanpur or Dehra at the opening of the session in October.

In the Panjab Mission the following appointments were made. Mr. W. J. Clarke to Saharanpur, Mr. Gould to Kasur, Mr. McCusky to Amballa, Mr. W

R. E. Spur

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A Scheme for a System of
Arbitration among the Protestant Missions of
India ~~proposed by the Executive Committee.~~

— 2 —

PRELIMINARY OBSERVATIONS.

The Madras Decennial Missionary Conference has unanimously declared in favor of arbitration in matters of dispute between Protestant Missionary Societies working in the Indian Empire. While fully recognizing the great difficulty of submitting a scheme to the Home Boards in which simplicity of organization shall be combined with an effective method of arbitration, Protestant Missionaries in India desire to attempt through Comity and Co-operation a solution of difficulties such as have occurred in the past. They propose, therefore, a scheme which under the blessing of God, would "reduce to a minimum the evils of rivalry and competition, guard against the sin of wasting our Lord's money, give increased efficiency to existing agencies, spread the Gospel more swiftly into the regions beyond, and demonstrate before the world the essential oneness of Protestant Christianity."

We hope and believe that the spirit of Comity prevails as strongly among the Mission Boards of the West as it does in ever increasing ratio among their Missionaries in the East. We ask, therefore, to be allowed to settle on the field such questions of practical comity as may from time to time arise, feeling assured it will not take long to demonstrate the great practical value of arbitration. Of course experience may make it necessary to modify the system here propounded. It claims no finality.

THE SCHEME.

The field is so vast and the problems to be faced so important that no single court of arbitration could hope to do effective work—on the other hand a centralized authority is imperative to secure uniformity of action and procedure in the various provinces of the Empire and to keep record of all that is done.

It is proposed, therefore, that there be a Central Court of Arbitration with seven Provincial Courts. The area of each of these to be as follows:—

- (a) Burma.
- (b) Bengal, and Assam.
- (c) United Provinces, Punjab, and Kashmir.
- (d) Rajputana, Beluchistan, and Sind.
- (e) Central India, and Central Provinces.
- (f) Bombay, and the Berars.
- (g) Madras, including Hyderabad, and all Native States in Southern India.

THE CENTRAL COURT OF ARBITRATION.

ITS COMPOSITION:—The Central Court of Arbitration shall consist of six members with an Honorary Secretary. Election to this Central Court of Arbitration shall be by the General Board (appointed at the Decennial Missionary Conference), from among all such of its members as are willing to stand for Election. In order to provide for the retirement in rotation of two members each year, at the first election two members shall be elected for a term of one year, two for two years, and two for three years. Members shall be eligible for reelection. The Honorary Secretary shall be elected for three years, and shall be eligible for reelection.

ITS DUTIES:—It shall be the duty of the Central Court of Arbitration:—

1. To prepare and publish a concise statement of the general principles on the basis of which questions of Comity shall be decided regarding,

- (a) encroachment on occupied fields of labour:
- (b) the employment by one Mission of agents trained by or in the service of another Mission:
- (c) the acceptance by one Mission of members or adherents connected with another.

This statement would then be the standard by which all local Arbitration Boards would be guided in their work.

2. To adjudicate on all matters of Comity affecting fields of labour, referring to the Provincial Courts of the seven areas such matters as it considers can be more wisely settled locally.

3. To secure (in accord with para 6 of the Madras Decennial Conference Resolutions on Arbitration) information regarding unoccupied fields of labour and unoccupied or insufficiently occupied tracts of country, and to suggest what might be done, and fields in to which New Missions could be invited to enter.

4. To keep records of decisions in all questions of Comity referred to it, and of all matters adjudged by the seven Provincial Courts, and communicate the same to the Home Boards for their information, and when desirable to publish through the Christian Press in India its findings.

5. To fill up vacancies that may occur on the Court of Arbitration during each term of Office.

NOTE:—

(A) The duties here suggested are more than could be accomplished save in a long course of time, by men all of whom have as much work already on hand as they can do. It is worthy of serious consideration whether a brother Missionary could not be spared from some Society for a term of twelve months for the purpose of initiating and organizing this most important and desirable work.

(B) Regarding the GENERAL PRINCIPLES OF MISSION COMITY we desire to

allow those who shall have the administration of them to draw them up, but that the Home Boards may know the line along which they would run we reiterate what was unanimously passed at the Madras Decennial Conference.

- (a) The Court of Arbitration would only adjudicate on a case referred to it by the official representatives of both the Missions involved in any dispute. It might, however, if it deemed well, seek to bring about a reconciliation when appealed to by one party in a dispute when the other party declines arbitration.
- (b) The decisions of the Court must be accepted as final.
- (c) For the settlement of any dispute the appointed representatives of the Board of Arbitration would include an equal representation on behalf of each of the Missions directly concerned, chosen by them from among the members of the Board, it being left to the Court of Arbitration to appoint an additional member, or members, whether of the Board, or not, having regard to the nature of the subject upon which arbitration is sought.

We would further add to these, our own opinion that:—

- (d) In regard to New Territory—the Mission best prepared with money and workers for effective occupation would be given the first opportunity.
- (e) In regard to occupied territory, any Mission with an effectively occupied field would have the exclusive right to work it. This principle would not apply to great centres of population, or areas in which Societies are at present at work in a spirit of Comity and Co-operation.
- (f) By effective occupation is meant an area, town, or village so occupied that the religious needs of the people, in the view of the Court of Arbitration, have been effectively provided for.
- (g) “Supposed” Missionary rights of occupation would become invalidated by continued neglect.
- (h) As some of the principles of Comity regarding transfer of workers, or adherents, would be based on local considerations, no rules can be framed to meet the special cases that are sure to arise. But due regard would ever be given to liberty of conscience and, as Bishop Whitehead wisely urged in his opening address at the Madras Decennial Conference, the consciences of our Indian Brethren must be carefully guarded, and the same liberty meted out to them that has been the

R. E. Jones

right and glory of the Protestant Church in ages past. The principles laid down in Resolutions VIII and IX in the Comity Section of the Decennial Missionary Conference Report, pages 164, 165, would guide the Court of Arbitration in this part of their work.

- (i) No member should sit in the Court on a case in which his own Mission is a party.

THE PROVINCIAL COURTS OF THE SEVEN AREAS.

THEIR COMPOSITION:—Each of the seven Provincial Courts shall consist of four members and an Honorary Secretary. These four members and the Secretary shall be elected by the members of the General Board of Arbitration WORKING IN THE AREA FOR WHICH THE BOARD IS TO ACT, and shall serve for a term of two years.

DUTIES:—It shall be the duty of the Provincial Court in each area or such members of it as shall be specially appointed for the purpose:—

1. To adjudicate on all matters referred to it by the Central Court of Arbitration; these will mainly consist of such breaches of the recognized laws of Comity as affect workers, members, or adherents, and possibly minor territorial difficulties.

2. To obtain for the Central Court of Arbitration such information as may be desirable and possible on the large unoccupied areas of Missionary effort, in order to secure for growing or new Missions an equitable and satisfactory division of labour.

3. To keep a record of all its decisions, and to forward a copy of the same to the Honorary Secretary of the Central Court of Arbitration.

FUNDS.

It will be necessary, especially in the initial stages of the Central Court of Arbitration's work, to spend a considerable sum on printing and correspondence—and there will be a regular though possibly small annual expenditure also.

Home Societies represented on the Board shall therefore be asked to make an annual donation of the sum of Rupees ten only through their representatives on the Board of Arbitration.

The expenses involved in the settlement of any dispute shall be met by the Missions seeking the arbitration from the Board, it being understood that the Court of Arbitration shall arrange for its adjudication as economically as possible.

It must be carefully borne in mind that the Home Boards will always have the power of deciding whether a matter is or is not to be referred to the Court of Arbitration. This, therefore, perfectly safeguards the rights that may be supposed to exist in the determination of where and how the work of their representatives on the field should be carried on.

RE: [unclear]

Board of Arbitration.

No. 4.

To

The Members of the Board of Arbitration.

DEAR FRIENDS,

The "Scheme for a System of Arbitration" has been adopted. 25 votes have been received, of which only one was against, 19 were in favor without change, 1 was equally in favor, but suggested the dropping of a single word (which omission has been accepted), and 4 suggested modifications in the way of slight enlargement or more explicit statement. These last suggestions can well be accepted by the Central Court when preparing the "concise statement" required of it in Page 2, para. 1 of the "Scheme."

I am sending you herewith copies of the "Scheme," and also of the Resolution of the Decennial Conference. Will each one of you send them to your Board at home and ask for its approval, and also for an annual donation of ten rupees, and secure that amount for this year and send it to me. Gossner's Mission Board, and the American Board of Boston have already given their approval, and should now be asked for their donations.

It is our duty now to elect the Central and Provincial Courts of Arbitration from the membership of the Board.

1. The Central Court of six members with an Honorary Secretary.

I take the liberty of submitting the names of seven individuals, and ask you to either accept them, or name others whom you may prefer. Then, if you are willing, I will declare to be elected those who receive a majority

of votes cast. In case seven persons do not receive a majority, I propose to submit again the names of those receiving the highest numbers for the places unfilled. My nominations are:—

Dr. Ewing of Lahore (Honorary Secretary), Canon Sell of Madras, Rev. W. H. Campbell of Gooty, Rev. J. Craig of Samalkot, Dr. Harpster of Rajamundry, Rev. L. J. Frohnmeyer of Tellicherry, and Rev. J. Worrlein of Gudur.

2. The Provincial Courts of four members with an Honorary Secretary each.

Here we are immediately confronted by a difficulty. By the terms of "Their Composition," Page 4 of the "Scheme," each Court must "be elected by the members of the General Board of Arbitration WORKING IN THE AREA FOR WHICH THE BOARD IS TO ACT." But we have no members on the Board from either "(a) Burma," or "(b) Rajputana, Beluchistan, and Sind!" To meet this difficulty I propose that we ask the representatives of the Missions working in Burma to elect the Provincial Court for that area; and that we abolish (c) by putting Sind with Bombay (where it already belongs), and Rajputana and Beluchistan with (d) Central India and Central Provinces.

If this arrangement be made we have six Provincial Courts to be elected, each by its special Sub-Committee, as follows:—

(a) Burma.

Sub-Committee—Dr. Downie of Nellore, the Lord Bishop of Madras, Dr. Robinson of Calcutta, and Rev. J. Cooling of Madras.

(b) Bengal and Assam.

Sub-Committee—Rev. H. Anderson of Calcutta, Dr. Robinson of Calcutta, Rev. H. E. Wyman of Midnapore, Dr. Nottrott of Ranchi, R. S. Ingersoll, Esq., of Calcutta, K. Waismaa, Esq., of Gangtok.

(c) United Provinces, Panjab, and Kashmir.

Sub-Committee—Dr. Ewing of Lahore, Dr. Youngson of Sialkot, Dr. Stewart of Jhelum, Dr. G. W. Scott of Rurki, Miss M. R. Greenfield of Ludhiana, and Miss May of Allahabad.

(d) Central India, Central Provinces, Rajputana, and Beluchistan.

Sub-Committee—Dr. Campbell of Indore, H. G. E. de St. Dalmas, Esq., of Hoshungabad, Rev. M. D. Adams of Bilaspur, Rev. K. W. Nottrott of Chandkuri, Rev. A. G. Danielsson of Chhindwara, Rev. D. T. Van Horn of Lalitpur, J. Lampard, Esq., of Bailhir.

(e) Bombay and the Berars.

Sub-Committee—Rev. M. B. Fuller of Bombay, F. D. O. Roberts, Esq., of Ellichpur, and Rev. J. Shillidy of Borsad.

(f) Madras, including Hyderabad and all Native States in South India.

Sub-Committee—Dr. Wolf of Guntur, Canon Sell of Madras, the Lord Bishop of Madras, Rev. W. H. Campbell of Gooty, Rev. J. Cooling of Madras, Dr. Downie of Nellore, Dr. J. W. Scudder of Palmaner, Rev. J. Craig of Samalkot, Rev. J. C. Archibald of Chicacole, Dr. Harpster of Rajamundry, Rev. L. J. Frohnmeyer of Tellicherry, Rev. A. Gehring of Tranquebar, Rev. N. P. Hansen of Tirukoilur, Rev. J. Th. Timuncke of Koraput, Rev. J. Wörrlein of Gudur, B. Davidson, Esq., of Hindupur, Rev. J. S. Chandler of Madura.

It is not in my province to propose names for these several Provincial Courts, but I will suggest a method by which the work of election may be very much facilitated, viz., that the gentleman named first in each Sub-Committee act as Secretary for the Sub-Committee pro tem. and conduct the election of the Provincial Court, reporting the result to me. If there is no objection to this, will Dr. Downie kindly act for Burma, Mr. Anderson for Bengal and Assam, Dr. Ewing for the United Provinces, &c.,

Dr. Campbell for Central India, etc., Mr. Fuller for Bombay, and Dr. Wolf for Madras.

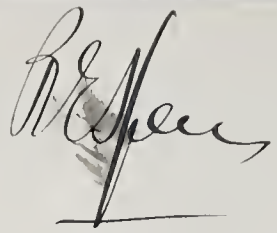
The elections should all be closed before the middle of October, by which time I hope we shall have the approval of all our Home Boards in going on with the "Scheme."

We are saddened by the recent death of Dr. Macdonald, who would have been of great help in the work of our Board.

Kindly send to me your votes and suggestions as soon as possible.

Yours faithfully,
J. S. CHANDLER,
Convener, Board of Arbitration.

Madura, August, 1903.



BOARD OF ARBITRATION.

RESOLUTION I.

1. This Conference declares in favour of the principle of Arbitration on matters of dispute between Missions. Arbitration.

2. The Conference appoints the following representatives of Societies at present connected with the Decennial Missionary Conference to act as the Board of Arbitration for India and Ceylon, subject to the approval of the Home Societies; it being understood that only those Societies that accept the principle of Arbitration shall be represented to the Board :—

SOCIETIES AND REPRESENTATIVES ON THE BOARD OF ARBITRATION.

- | | |
|--|---|
| 1. Church Missionary Society,
Church of England Zenana Mis-
sionary Society, | } Canon E. Sell, D.D., Madras. |
| 2. Society for the Propagation of the
Gospel, | Lord Bishop of Madras. |
| 3. Baptist Missionary Society, ... | Rev. Herbert Anderson, Calcutta. |
| 4. London Missionary Society, ... | Rev. W. H. Campbell, Gooty. |
| 5. Church of Scotland Mission, ... | Rev. J. W. Youngson, D.D.,
Sialkot. |
| 6. United Free Church of Scotland
Mission, | Rev. K. S. Macdonald, D.D.,
Calcutta. |
| 7. Wesleyan Missionary Society, ... | Rev. J. Cooling, Madras. |
| 8. Presbyterian Church of Ireland, ... | Rev. J. Shillidy, Borsad. |
| 9. Friends' Foreign Mission Association,
tion, | H. G. E. de St. Dalmas, Esq.,
Hoshungabad. |
| 10. Presbyterian Church of United
States of America, | Rev. J. C. R. Ewing, D.D.,
Lahore. |
| 11. Methodist Episcopal Church of
America, | Rev. J. E. Robinson, D.D.,
Calcutta. |

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| 12. | American Baptist Missionary Union, | Rev. D. Downie, D.D., Nellore. |
| 13. | Christian and Missionary Alliance, | Rev. M. B. Fuller, Bombay. |
| 14. | United Presbyterian Church of
North America, | Rev. R. Stewart, D.D., Jhelum. |
| 15. | Arcot Mission of the Reformed
Church in America, | Rev. J. W. Scudder, D.D.,
Palmanair. |
| 16. | Reformed Presbyterian Church of
North America, | Rev. G. W. Scott, D.D., Rurki. |
| 17. | Canadian Presbyterian Mission, ... | Rev. J. F. Campbell, D.D.,
Indore. |
| 18. | Foreign Mission Board of the Bap-
tists of Ontario and Quebec. | Rev. J. Craig, Samalkot. |
| 19. | Foreign Mission Board of the Bap-
tist Convention of the Maritime
Provinces of Canada, | Rev. J. C. Archibald, Chica-
cole. |
| 20. | Free Baptist Missionary Society, ... | Rev. H. E. Wyman, Midna-
pore. |
| 21. | Christian Mission, ... | Rev. M. D. Adams, Bilaspur. |
| 22. | American (General Council) Evan-
gelical Lutheran Mission, | Rev. J. H. Harpster, D.D.,
Rajahmundry. |
| 23. | American Lutheran Mission, | Rev. L. B. Wolf, D.D., Guntur. |
| 24. | German Evangelical Missionary So-
ciety in the United States, | Rev. C. W. Nottrott, Chand-
kuri. |
| 25. | Basel German Evangelical Mission, | Rev. L. J. Frohnmeyer, Telli-
cherry. |
| 26. | Evangelical National Missionary So-
ciety of Stockholm, | Rev. A. G. Danielsson, Chhin-
dwara. |
| 27. | Leipzig Evangelical Lutheran Mis-
sion, | Rev. A. Gehring, Tranquebar. |
| 28. | Danish Lutheran Missionary Society, | Rev. N. P. Hansen, Tirukoilur. |
| 29. | Schleswig-Holstein Evangelical Lu-
theran Mission, | Rev. J. Th. Timmecke, Koraput. |
| 30. | Hermannsburg Evangelical Lutheran
Mission, | Rev. J. Wörrlein, Gudur. |
| 31. | German Evangelical Lutheran (Goss-
ner's) Mission, | Rev. A. Nottrott, D.D., Ranchi. |
| 32. | Ceylon and India General Mission, | B. Davidson, Esq., Hindupur. |
| 33. | Kurku and Central Indian Hill Mis-
sion, | F. D. O. Roberts, Esq., Ellich-
pur. |
| 34. | Seventh Day Adventists, ... | R. S. Ingersoll, Esq., M.D.,
Calcutta. |
| 35. | Reformed Episcopal Mission, ... | Rev. D. T. Van Horn, Lalitpur. |
| 36. | Balaghat Mission, ... | J. Lampard, Esq., Baihir. |
| 37. | Scandinavian Alliance Mission, ... | K. Waismaa, Esq., Gaungtok. |

Society for Promoting Female Education in The East-

BOARD OF ARBITRATION.

3

38. ~~Zenana Bible and Medical Mission~~, Miss M. R. Greenfield, Luddiana.
39. Women's Union Missionary Society of America, Miss May, Allahabad.
40. American Board of Commissioners for Foreign Missions, Rev. J. S. Chandler, Madura, *Convener*.

Every Missionary Society not connected with the present Decennial Missionary Conference which may hereafter desire to be represented upon the Board of Arbitration, may nominate one representative to be added to the above.

3. This Conference suggests to the above Board the election of an Executive Committee of fifteen members from among its number who shall prepare some system of arbitration to be submitted for approval to the Board.

4. This Conference expresses an opinion that in all cases of disagreement the Missions concerned should attempt a settlement between themselves, and that reference should be made to the Board of Arbitration only after such attempts have failed.

5. While recognising the desirability of leaving to the Board of Arbitration the preparation of a workable system of arbitration, this Conference desires to express its approval of the following general principles upon the basis of which questions of Comity can in its opinion be most satisfactorily settled:—

(a) That the Board can arbitrate only when any case is referred to it by the official representatives of both the Missions involved in any dispute. But in case one party declines arbitration, it shall still be open to the other party to appeal to the Board to use its friendly offices to bring about reconciliation.

(b) That the decision of the Board of Arbitration, or its appointed representatives, shall be final.

(c) That for the settlement of any dispute, the appointed representatives of the Board of Arbitration shall include an equal representation on behalf of each of the Missions directly concerned, chosen by them from among the members of the Board, it being left to the Board to appoint an additional member, or members, whether of its own body or not, having regard to the nature of the subject upon which arbitration is sought.

6. Further, this Conference is of opinion that the Board of Arbitration should take steps to obtain detailed information regarding the unoccupied fields of labour, and thus be in a position to put before the churches of Europe and America statements concerning those needs of India which can only be met by their aid.

RESOLUTION II.

Board of
Arbitration
for Ceylon.

This Conference also recommends the formation of a similar Board of Arbitration for Ceylon, and appoints the Rev. A. E. Dibben to bring the subject before the various Protestant Missions at work in the Island.

Makhzan i Masiki.

The Christian Treasury.

HIKMAT LALON SE BIHTAR HAI.

JILD 37. }
No. 4. }

ALLAHABAD, FEB. 15, 1904 . Qimat Salyana, 2 0 0

“There is one body, and one Spirit. . . . one Lord, one faith, one baptism, one God and Father of all.”

THE Committee appointed by the Presbyterian Alliance to arrange the preliminaries to the formal union of the Presbyterian Churches in India, met in the Jumna Church, Allahabad, Feb. 11th, and continued in session until the next day. From replies received from most of the Churches of the Alliance it was found that nearly all the obstacles in the way of union had been removed, and so the Committee decided to ask the Presbyteries to send delegates to an Alliance meeting to be held in Allahabad on Dec. 15th, with the view of organizing a General Assembly to whose jurisdiction the Presbyteries shall be transferred, each Presbytery in the meantime securing the sanction for such transfer from the Assembly to which it is now subject. This is a long step forward, but long and bold as it is, it is a step in the right direction, and so we congratulate the Committee on the progress made. At the meeting of the Alliance in December it is proposed to have papers and addresses setting forth what

may be expected from this union of Presbyterians in India, and what it ought to mean in the evangelization of the people. The Presbyterians of India thus uniting in one body, independent of foreign ecclesiastical control, with their own General Assembly as the final court of appeal for all its members, whether foreign missionaries or Indian ministers, makes manifest that this is an Indian Church, and not an appendix to one, thousands of miles away. It is hoped too that this is only the beginning of a wider union which shall take in the large Independent and Congregational Churches in India, connected now with the London Missionary Society and the American Board of Congregationalists. Baptists too ought to feel at home in Churches which proclaim their adherence to the body of doctrine taught in the Westminster Confession of Faith.

It is hoped that representatives of the mother churches may be present in Allahabad next December to witness the formal union of their daughters in India. It will be an epoch making day when these churches drop their foreign names and unite under the jurisdiction of an Assembly in India, all the delegates to which are the elected represent-

atives of the Presbyteries. To make that day worthy to be remembered, plans are already on foot, and it is whispered that a Presbyterian elder—in an Indian church, now ruling a large Province, will be asked to speak or preside at one of the meetings next December. The founder of the Alliance, Dr. John H. Morrison, who more than thirty years ago prayed and planned and worked for this union, will not be forgotten on that day and it is hoped one of his sons may be the seer of the Assembly who shall look out and tell us something of what Presbyterians in India, now one, ought to undertake and accomplish. Rev. Dr. K. C. Chatterji, loved and honored by all, is to prepare an historical sketch of the Alliance to be read at one of the sessions in December. We cannot say more at present, but this is enough to awaken expectation and an eager looking forward to that day in December next when the Presbyterian churches, now known as Scotch, Irish, English, Welsh and American shall drop these names and become simply, The Indian Presbyterian Church.

THE Indian Standard has fallen into good hands. The Committee of the Presbyterian Alliance at its recent meeting, by a unanimous and very hearty vote, appointed Rev. F. Ashcroft to be the Editor of the Standard. Mr. Ashcroft has charge of an orphanage of over 600 boys and is Secretary and Treasurer of his Mission, no light work, and now he has added to his burdens the editing of the Standard. We bespeak the help of all Presbyterian missionaries in sending him items of Mission news and in securing subscribers to the Standard.

THE blood of the martyrs is indeed the seed of the church. More than thirty years ago, Rev. Levi Janvier, of the American Presbyterian Mission, was preaching in a Mela at Anandpur in the Panjab. After a service in his tent on Sunday evening, he stepped out and was smitten to the ground by an iron rod in the hands of a Hindu Faqir. In a few hours he died, but since then preachers have often gone to Anandpur to tell of Christ, and a recent post card from Rev. Puran Chand Uppal brings the good news that "there are about fifty Christians here in and about Anandpur." Mr. Uppal has baptized hundreds of Hindus in recent years, and has charge of a large congregation, his head-quarters at Rugar.

THE itinerant preacher of the Makhzan meets now and then disciples of the Lord Jesus among Hindus and Mohamedans who have not made known to their families their faith. A few days ago a young man of good family and education followed the itinerant out of the village where he had been preaching, and in reply to questions said that for some time he had been a secret worshipper of the Lord Jesus, but on account of his family he could not make an open confession of Christ. There are many such, and in hours of discouragement at the thought of the comparatively few of the educated who are baptized, it is well to remember the "seven thousand who have not bowed the knee to Baal," who are known to the Lord and who counts them as the fruit of the preaching of the discouraged preacher.

WE hope in our next issue to have a good many articles on the Bible centenary. We need hardly remind our readers that March 6, is to be observed all over the world as "Bible Sunday," the preachers on that day having a theme worthy of careful preparation and their best efforts. Those who need material for sermons and addresses to help them to make March 6th a memorable day, should send a line to Rev. T. S. Wynkoop, Bible House, Allahabad.

Makhzan i Masihī.

The Christian Treasury.

HIKMAT LALON SE BIHTAR HAI.

JILD 37. }
No. 24. }

ALLAHABAD, DEC. 15, 1904. Qimat Sálana, 2 0 0

“For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.”

THE Presbyterian Alliance meets in the Jumna Church to-day. Delegates from Madras, Bombay, the United Provinces, the Panjab, Rajputana and Central India are to confer together for a few days with the desire to bring together into one body and under one General Assembly the Presbyterians of all India. We think we are safe in saying that there is more than a desire to bring this about: there is a conviction which has been steadily growing in recent years that this Union is most desirable and that it should not be delayed longer. The Presbyterian Churches in England, Wales, Scotland, Ireland, Canada and America are one with their missionaries in India in desiring this union. What then stands in the way of the Alliance dissolving into a General Assembly, clothed with all the powers of the highest Court of the Church in India? The great distances which separate the Churches need not hinder. With the example of Mohammedans from all parts of India uniting in an Educational Conference every year; with the

yearly meetings of the National Congress, now in one Province and now in another, we may put aside the objection on the score of the distances to be travelled. The difficulty of finding a common language for men of different Provinces, while not to be minimized, yet is overcome in large measure by the use of English and Hindustani in all the large gatherings of men from different Provinces. While the expense involved in annual or triennial meetings of a General Assembly, made up of delegates from every Presbytery, will be great, yet the benefit will be so real that Presbyteries cannot demur to divide this expense so that those living near and far from the place of meeting may bear an equal share. Let it be granted then that the objections to the organic union of all the Presbyterian Churches in India, under one General Assembly, springing from considerations of distance, language and expense, while not forgotten, yet are of not sufficient weight, all combined, to put off the day of union. Nor is valid the objection to union set forth in a question put us by an elder in one of our Churches and which we answer on page 323. The objection is, in brief, that the India Christians

value the right of appealing their cases to a Court outside of India, to a court which is not dominated largely by foreign missionaries, as they fear the General Assembly in India would be. All that we can stop here to say to this objection, beyond the answer given in another column, is that the elder or minister, Indian or foreign, who cannot get a fair and impartial hearing in the ecclesiastical Court in India with which he is connected, the right given him to appeal from the decision of his Presbytery to the Synod and from the Synod to the General Assembly, is not at all likely to win a verdict contrary to that given in India by a General Assembly made up of his fellow countrymen, as well as foreign missionaries, chosen as delegates from Presbyteries all over India. We might answer more fully this objection, but we have a feeling that it does not speak the thoughts of the best moments of even the few who urge it. No Indian Christian with a good cause need fear to submit it for final settlement to a General Assembly in India, nor let him delude himself with the hope that he would fare better in an Assembly across the seas, made up wholly of foreigners.

If the objections to Union at this time are not valid, what then stands in the way? The one real difficulty is the settlement of the question, what shall be the position of the foreign missionary in the Presbytery? The following answers are given to this question. (1) He should be only a consultative member of Presbytery, with no vote. At once we say that this position of the foreign Missionary does not commend itself to our judgment. To ask a minister to sit in a Presbytery and at the same time rob him of the sense of responsibility which comes

with the exercise of power, and is essential to its right exercise, would lead most missionaries to find some other use of their time during the meetings of Presbytery. (2) A second answer given to the question, is contained in article 12 of the constitution of the Synod of South India, adapted Oct. 21st 1901:—

“In view of the peculiar relation that missionaries sustain to the Home and the Native Churches, they shall, while remaining connected with the Home Churches, and subject to its jurisdiction alone, be recognized by the Presbyteries as assessors, with voice and vote and eligibility to office and to election as delegates to Synod (and so to the General Assembly when constituted) such relation to continue only until such time as by mutual arrangement between the United Church and the Missionary Authorities in the Homelands, such relationship should be modified or shall cease.”

The objections to this are, first, it destroys the parity of the ministry, one of the characteristic features of the Presbyterian Polity. It sets up within the Presbytery an order of ministers who are not subject to its jurisdiction. The Presbytery recognizes only its moderator, one of its own members, elected year by year by its votes as *Primus inter pares*, but it cannot recognize an order of ministers exercising jurisdiction over fellow-Presbyters and yet not subject themselves to Presbytery. That is a leaf out of Episcopacy which does not fit into the Presbyterian Polity. More than this, it suggests or assumes that while the missionary member of Presbytery is qualified, simply on the ground of his being a foreign missionary, to exercise jurisdiction in all questions coming before Presbytery, the Indian member is not qualified to exercise jurisdiction in questions relating to the foreign missionary.

A Presbytery inviting Indian ministers to enter it on this assumption, is not likely to have a hearty response from the men whose presence would be a help and an honor.

A third answer to the question, what shall be the relation of the foreign missionary to the Presbytery, is that he shall take his place in Presbytery just as any other member, with no more and no fewer rights and privileges than his brother born in India. That seems to us the right answer, and were this equality of the ministry, regardless of nationality, recognized in the canons of the church now being organized, it would go far to remove misunderstanding and hold men who are every way worthy of respect and confidence. Nor is this an experiment. For more than 50 years the Indian ministers and foreign missionaries of the American Presbyterian Missions have sat in the same Presbytery, each member alike subject to its jurisdiction, and with this experience to guide them, we believe the American Presbyterian missionaries are practically unanimous in favor of foreign missionaries coming under the jurisdiction of Presbyteries in India, subject to them just as Indian ministers are. If any Presbytery in Great Britain or America retains on its roll the name of a foreign missionary we see no reason why this should not be allowed, so long as he recognizes the jurisdiction of the Presbytery in India of which he is a member. It is not for the Indian Presbyter to dictate to the Presbytery in a foreign land as to its membership, just as it is not for the foreign Presbytery to dictate the membership of an Indian Presbytery. For a foreign missionary to be a member of two Presby-

teries is unusual, it is true, but there is nothing in this which destroys the parity of the ministry and there is no suggestion in it of unwillingness to subject himself to his Indian brethren, even as they subject themselves to him. We can even see in some cases where it would be a great help to the church in India were its foreign ministers also in closest touch with the churches in their native lands. The fear has often been expressed that the mother churches would begin to lose touch with the young churches in India were the ecclesiastical bond broken. Were the way left open for the foreign missionary, while a full member of an Indian Presbytery to retain membership with the Presbytery in his native land, the close touch between the home churches and those in India, so desirable and so helpful, would in this way be maintained. Hence in the interests of the Indian Church we advocate the adoption of a Canon by the Alliance which will permit the foreign missionary to be a member of a Presbytery in his home-land as well as sit in a Presbytery in India, with all its rights and privilege, subject to its jurisdiction even as other members. We need not discuss imaginary cases which might spring out of this dual jurisdiction. They are so purely imaginary that they need not be seriously considered.

One other question calls for an answer. While it is admitted that the union of all the Presbyterian Churches in India, is desirable, yet it is questioned whether the set time has come. We might answer when will there be a better time? When will there be fewer difficulties? When will the Indian Church be more ready? Will not these Young Churches respond

more quickly now to efforts to bring them together than they will later on, each year of delay hardening them in the ecclesiastical moulds brought from Scotland, Ireland, Wales, England and America. There is a spirit of Union in the very air in these days—Churches in the old countries long separated coming together, and here in India the spirit of union has been steadily growing. Shall we quench it? Shall we not rather see in it the working of God's Spirit and unite in asking Him to carry on to completion, in our day and through our hands, the good work begun by the few missionaries who formed the Alliance in the Jumna Church more than 30 years ago.

WE are glad to hear that the Theological Seminary, Saharanpur, has begun a new session with 25 students. How glad we would be to hear that one of the friends of the Seminary had given the forty or fifty thousand rupees needed to give the Seminary a new home at Dehra. The Synod of India by nearly a unanimous vote decided that Saharanpur was not the best place for the Seminary, and by a large majority in favor of Dehra Doon as the best place. Had we a *lakh* of rupees to spend as we thought would best advance the interests of the Presbyterian Mission work in North India, we would without a moment's hesitation put it in a Theological School at Dehra, erecting suitable buildings and founding scholarships.

PRESBYTERIAN Alliance ká jalsa Jumna Presbyterian Church Alláhábád men Jumarát ke din 15 Dec. ko faráham hogá. Hind ke tamám atráf se, us ke liye elchí á rahe hai. In elhíon kí kárrawái par sab kuchh hasr hai. Ummed kí játí hai, ki wuh log is amr ko takmíl tak pahuncháwenge ki Hind kí tamám Presbyterian kalísiyáen ek ho jáwen. Sab se zurúrí suwálon men se

ek yih darpesh hogá, ki Waláití Pádrí sáhibán ká taalluq Presbytery ke sáth kaisá rahegá. Kyá wuh Presbytery ke púre membar rahen yá mahz mashwaratí sharík? Hamári ummed yih hai, ki Alliance yih faisala karegí, ki har ek Waláití Mishanarí us Presbytery ká, ki jis men wuh sharík hai, púrá membar hoke púrá ikhtiyár rakhe, aur usí kí mátahtí men ho. Agar America, Inglistán, Scotland yá Ireland kí Presbyterían Waláití Pádrí sáhibán ko apná sharík bhí rakhná cháhen, to hamen is men koí diqqat nahín nazar áti, balki baráks is ke us ká yih duhrá taalluq Hind kí Presbytery ke liye mufid rahegá, kyúñki wuh apná ikhtiyár o uhdá, jo gair mulk men rakhtá hai, us Hindustáni Presbytery ke fáidejke liye bhí kám men lá saktá hai, jis men wuh sharík ho. Jis hál ki Waláití Mishanarí Hind kí Presbytery kí mátahtí men rahtá hai, agar wuh apne Waláití Presbytery ke sáth bhí taalluq rakhná cháhe, to Presbytery ko use ijázat de dená cháhiye, is men Hind kí Presbytery ká koí nuqsán nahín, balki fáidá hai.

Mission to Lepers in India kí ríport se malúm hotá hai, ki 30 baras húe ki yih Society qáim húi, aur is waqt 72 maqámát men koṛhíon kí aulád ke darmiyán us ká kám jári hai. Us ke ek koṛhí kháne men qaríb 700 muqímí koṛhí aur un kí aulád hai. Is Society ke zaríe 7000 se záid koṛhíon kí parwarish yá imdád hotí, aur un kí aulád men se 500 koṛh se mubarrá larakon kí bhí parwarish hotí hai. Chúnki koṛh lagnewáli bímári hai, (maurusí nahín) yih larke agar bacháe na játe, to bará andesha thá, ki wuh bhí is marz ke shikár ho játe. Guzrí mardum shumári men koṛhíon ká shumár kam niklá, yih

Makhzan i Masihī.

The Christian Treasury.

HIKMAT LALON SE BIHTAR HAI.

JILD 38. }
No. 1. }

ALLAHABAD JAN. 1, 1905.

Qímat Sálána. 2 0 0

“Being confident of this very thing, that he which began a good work in you will perfect it until the day of Jesus Christ.”

THE Eighth Council of the Presbyterian Alliance met in the Jumna Church, Allahabad, Dec. 15th, and was opened with an appropriate and helpful sermon by the Convener, Rev. J. Gray of Rajputana. The calling of the roll, showed 48 delegates to be present, with 12 consultative members, representing 7 branches of the Presbyterian Church in India, viz: the Church of Scotland, United Free Church, Irish Presbyterian Church, American Presbyterian, Canadian Presbyterian, Reformed Presbyterian and the South India United Church (which includes the Arcot and the United Free Churches of the Madras Presidency). Every part of India was represented, Madras, Bombay, Bengal, United Provinces, Central India, Rajputana and the Panjab. Dr. Mackichan of the United Free Church, Bombay, Principal of Wilson College was elected Chairman of the Alliance and presided with tact, skill and dignity. The question which called forth the most earnest and protracted discussion was that of the relation which

the foreign missionary should sustain to the Presbytery. There was great diversity of opinion on this question, some wishing that he should be only a consultative member, others that he should be an assessor with power to vote; yet others thought he should retain his connection with his home Presbytery and at the same time be a full member of the Presbytery in India, subject to the jurisdiction of both courts; while not a few thought that he should be subject wholly and solely to the Church courts in India. As the convictions on this subject were strong and the union of the Indian Churches would not be accomplished without a compromise, it was finally decided by a unanimous vote to let each Presbytery in conjunction with the home Churches, supporting the foreign missionary members of Presbytery, determine their relation to the Presbytery. The article in the constitution will read:—

“While ordained foreign missionaries and ministers would ordinarily be expected to be full members of the Presbyteries within whose bounds they live, yet owing to the objection of some Churches to the severance of the connection which subsists between them and the missionaries, ministers and elders, who represent them, and also on account of the peculiar, varied and temporary position of

foreign missionaries, each Presbytery shall, in conjunction with the Home Church or Churches concerned, determine the nature of their relationship to the Presbytery."

When it was announced that the Alliance had adopted this by a unanimous vote, Dr. Wherry voiced the heart of all present in suggesting that the Alliance unite in singing the doxology, "Praise God from whom all blessings flow." It was at once felt that this action opened the door wide enough to allow nearly every Presbytery in India to enter at once, or within a short time. As most of the delegates to the Alliance had also been elected by their Presbyteries to sit in the General Assembly which it was hoped would be formed, they assembled in the Jumna Church on Monday morning and organized by electing by acclamation as Moderator, Rev. Dr. Kali Charan Chatterji, of the Presbytery of Lahore of the Synod of India, until that hour one of the Synods of the Presbyterian Church in the United States of America. Dr. J. C. R. Ewing of Lahore and Dr. J. W. Youngson of the Church of Scotland were appointed to notify Dr. Chatterji of his election and escort him to the Moderator's chair, and then followed an address from Dr. Chatterji which we wish every one who has given aught to missions in India, could have heard. He was led to Christ by the Scotch missionaries in Calcutta, and now for more than forty years he has been associated in labor with the American Presbyterian Mission in the Panjab. Thus in him meet the Scotch, American and Indian Church. The many ways and instrumentalities the Head of the Church has used in preparing him for the exalted position to which his brethren of the Assembly, with one voice, called

him, would make an interesting study, and we hope Dr. Chatterji may find leisure some time to give the Church in India, Scotland and America, an autobiographical sketch. The Assembly by a unanimous vote adopted the Confession of Faith, Constitution and Canons recommended by the Alliance. Committees were appointed to translate these standards into the various languages, to prepare rules for the conduct of business and to suggest forms for statistics. A Committee, made up of the Moderator, Dr. Chatterji, the vice-Moderator, Dr. Mackichan, the Hon'ble Mr. Justice Aikman, the Hon'ble Mr. Justice Robertson and the Hon'ble Mr. Subramaiyar, was appointed to advise the Assembly on all questions relating to incorporation and the holding of property by the Presbyteries and other Church courts. The Assembly adjourned to meet at Nagpur, 19th Dec. 1905.

As we look out into the future these are some of the messages which come to us. He who has brought this union about will not cease to watch over and prosper it more and more. He who constrained so many of His servants to put aside their own thoughts and doubts will not forsake them, when the storms they fear, come upon them. He who prayed that all his disciples may be one will not cease to pray for this until it is accomplished, and so we may hope that this union of so many of the Presbyterian Churches in India will lead to the union of all of them, encouraging also the hope of a yet wider union of the disciples of our Lord in India.

ONE of the most valuable and interesting papers read before the Presbyterian Alliance was that of Rev. W. H. Hannum on "The statistics of the Presbyterian Alliance in In-

dia." The following are some of the facts and figures presented by Mr. Hannum:—Presbyteries 33: Churches 332: Ministers 326: Licentiates 151: candidates for Licence 118: Elders 531: Deacons 214: Communicants 29,167: baptized members 39,049, (viz: 18,632 adults and 20,417 children;) unbaptized adults on the roll 9,478: unbaptized children 3 289. This makes a total Christian community of 73,983. The baptisms during the year have been 2,839. Pupils in Sunday Schools 93,661. Mr. Hannum calls attention to the great need of more Indian ministers. Of the 326 ministers about 100 are Indian Christians. While we are not to slack in our efforts to send forth a great many more men of the grade of Bible Readers and Catechists, yet we are not to forget the need of more thoroughly educated Indian ministers. "Let us develop our theological Schools, Colleges and High Schools, and man them with more teachers and better teachers, and let us send up to them more of the bright boys from the vernacular Schools. Let us as pastors and missionaries select boys in the vernacular standards, and encourage and train them in preparation for the sacred office, and when come to years of discretion let them, if they be so minded, be openly enrolled under the care of the presbyteries, as candidates. The Churches under more regular and better preaching by their own pastors, and with careful domestic visitation, will respond with new growth in grace and in knowledge, as well as in numbers. I venture to suggest, indeed that as we go hence to our several fields, we tacitly agree to give for the first decade of the history of the New Church, a special prominence to this work of "RECRUITING THE MINISTRY."

**Evangelical Alliance kí taraf se
Álamgír Duá ke Hafte ke liye**

Dawat,

Bábat San 1905.

Itwár Jan. 1st — Saníchar Jan. 7 tak.

Mujawwiza Mazámín.

Itwár January 1.

Mujawwiza Waz.

SONAHLÍ AYÁT:—Zab. 67. Zab. 97: 11.

Yas. 40: 5. Yas. 62: 1. Yúh. 17: 20,
21. Afs. 2: 19-22. 1 Pat. 5: 7. 1 Yúh.
4: 7. Muk. 22: 20.

Somvár Jan. 2.

**Hamd o Duá "Ek Badan" ke liye
jis ká sar Masíh hai.**

Aam. 26. 1 Qur. 3: 4-6. Afs. 4: 5-13.
Afs. 4: 13. Muk. 21: 3.

Mang'l Jan. 3.

**Qaumon aur un ke Hákimon ke
liye.**

2 Sam 24: 4. Aiy. 34: 9. Zab. 82: 3.
Ams. 14: 34. 1 Tim. 2: 2.

Budh Jan 4.

**Apne Mulk aur maqbúzát ke
liye.**

Zab. 18: 19. Zab. 127: 1. Gal. 2: 8-12.
Qul. 2: 9-17. 2 Tim. 4: 1-5.

Junqrát Jan. 5.

**Khándanon, Talímí Mahakmon
aur Nau-jawánon ke liye.**

Paid. 18: 19. Zab. 12: 6. Zab. 19: 7.
Zab. 119: 9. Yas. 40: 8. Ibr. 2: 1.

Junq Jan. 6.

**Khudá kí qadím qaum baní Is-
ráel ke liye.**

Zak. 12: 10. Yúh. 1: 11. Aam. 15: 8-11.
Róm. 10: 1. 1 Yúh. 5: 13.

Saníchar Jan. 7.

**Gair mulkí Mishanon ke liye
(Foreign Missions.)**

1 Sal. 8: 43. Yas 6: 8. Yas. 40: 28-31.
Dán. 12: 3. Afs. 6: 18-20.

Ham apne názirín ko nae sál kí mu-
bárbáadí dete hain. Is nae sál men
niháyat mauzún hogá, agar ham zail ke
chand suwálon ká jawáb dene kí koshish
karon. Guzashita sál kí banisbat kyá
main kuchh bihtar ban gayá hún yá
nahín? Kyá mujh men ziyáda sabr
hai? Kyá main ziyáda muhabbat kar-
newálá ho gayá hún? Kyá apne kám
o faráiz ke anjám dene men main ziyáda
wafádár ban gayá hún? Ko ham is
nae sál ke pahle din par duá karen, kí
Khudá ham ko jáneche aur jo kuchh ham

men bigrá húa yá kharáb ho, use dūr karke hamen bilkull apní pák marzí ke mutábiq kar de.

ALLAHABAD ke ek buzurg aur muazziz Hindustámí Masíhí sáhib ne 50 baras ká arsa guzrá, ki Masíhí ímán ká iqrár karke baptisma páyá thá. Us waqt unhon ne K̄hudá se kháss do báton ke liye iltijá kí thí, ki jis se wuh unhen mahfúz rakhe, yāne *Qarz* aur *Sharáb-khorí*, aur K̄hudá ne un kí madad kí. Kyá munásib na hogá, ki hamáre Hindustání Masíhion men se bahutere is nae sál ke shurú hí men aisá hí iráda karen, aur us ke liye K̄hudá se duá mángen ?

HASB Ishtihár 15 December 1904. Jumarát ke din Jumná Girjághar men Presbyterian Alliance ká jalsa faráham húa. Hind ke anqaríb har atráf se koí 50 elchí házir áe. Par aláwa in ke aur bahut se Pádrí, Mem o Miss sáhibán is jalse kí kárrawái dekhne ke shauq se házir húe.

8½ baje subh Ajmere ke Pádrí J. Gray Alliance ke sábiq Moderator sáhib ne Yúh. xvii. 21 par aisá pur-tásír o dilpasand waz sunáyá, ki házirin men se sab koí mahzúz húe.

10½ baje kárrawái shurú húi. Pádrí Thos. Scott sáhib, Senior Chaplain, Church of Scotland, Calcutta, jalse ke hádí húe. Pádrí K. C. Chatterji sáhib D. D. ne Hind men Presbyterian Ittihá-dí Jumbish kí tawárikh par ek mazmún parhá. Un ke bad Madras ke Pádrí J. H. Maclean sáhib ne is mazmún par ek dars sunáyá, "Junúbí Hind ká Ittihád, us kí amalí kárrawái, us se wasiatar ittihad men kámyábí ká nishán." Bad-azán C. P. ke Pádrí J. H. Russell, Panjáb ke Pádrí P. C. Uppal aur Pádrí E. P. Newton sáhibán ne "Presbyterian kalisiyáon ke ittihad—Hind ke liye is

men kyá hai," ke mazmún par mukhtasar dars sunáe, aur United Free Church of Scotland ke Pádrí J. Buchanan sáhib ne jo bataur us kalisiyá ke Náib ke házir the, ek umda taqrír kí.

2 baje phir sab log faráham hui 1902 kí chhapí húi rúedád manzúr l Elchion kí fihrist banái gai, aur mashwaratí sharik námzad húe. Bombay ke Dr. D. Mackichan sáhib Alliance ke Moderator chune gae. Kálimpong ke Dr. J. A. Graham sáhib Clerk muqarrar húe, par un kí gair házirí men Dr. A.H. Ewing sáhib se darkhwást kí gai, ki wuh is kám ko anjám den. Clerk ne Representative Committee ke kám aur us khatt kitábat kí, jo Mádari Kalisiyáon se kí gai, reporten pesh kí, aur wuh qubúl hui. Aur is ke bad mujauwiza Muttahida kalisiyá ke Aqáidnáme, Qawáid o Qawánin kí dafa ba dafa ákhirí manzúrí shurú húi. Sirf thorí se manzúr húe, aur báqí kárrawái multawí rakhí gai.

Shám ko 5½ baje Jumna Girjághar men ek amm jalsa húa, jis ke hádí Dr. E. M. Wherry sáhib the. Duá ke bad Magrabí Hind ke Pádrí W. Hannum sáhib ne Hind kí tamám Presbyterian kalisiyáon ke shuraká, mutaalliqin Sande Iskúlon aur digar báton ká shumár wg. kí nisbat ek dilehasp mazmún parhá. Waláití Pádrí sáhibán ká shumár Hindustánion se do-tihái barhá húa thá. Kalisiyá kí tadád 332 hai, jin men 22,000 se záid sharik i Ashá aur kull maá mutaalliqin qaríb 74,000 ke hain. Is ke bad yih mazmún pesh húa:—"Hind kí Presbyterian kalisiyá,—Pesh-nazarí: us ká paigám Hind ke liye." Zail ke asháb ne us par umda taqríren kí, aur mazmún parhe:—Madrás ke Pádrí E. R. Scudder, M. D., Pádrí P. B. Ragaviah, B. A., Bombay ke Rev. Ni-

Robert E. Speer.

Presbyterian Alliance of India.

MINUTE

OF THE

MEETINGS

OF THE

REPRESENTATIVE COMMITTEE

(Appointed by the Seventh Council)

HELD AT

ALLAHABAD

ON

10th and 11th February, 1904.

Calcutta:

PRINTED AT THE EDINBURGH PRESS,
47, BENTINCK STREET,

1904.

**The Jamna, Allahabad, 10th February,
1904.**

1. WHICH day and place the Representative Committee appointed by the Seventh Council of the Presbyterian Alliance met at 2 P.M., the Rev. James Gray, Moderator, in the Chair.

2. The Chairman opened the Meeting with prayer.

3. The following was the Roll of Members present :—

Ex Officiis.—The Moderator and the Clerk.

American Presbyterian Church.—Allahabad.—

Rev. Dr. Ewing ; Farukhabad—Rev. W. T.

Mitchell ; Ludhiana—Rev. Dr. Wherry ;

Lahore—Rev. Dr. Chatterjee.

United Free Church.—Rajputana—Rev. F.

Ashcroft.

Canadian Presbyterian Church.—Rev. Dr.

Campbell and Rev. W. A. Wilson.

Irish Presbyterian Church.—Rev. J. Shillidy.

The Rev. Dr. Lucas and Mr. Barrow, Allahabad, were elected Consultative Members.

4. Letters of apology for absence were intimated from the following :—Revs. Dr. Morrison, Taylor, Stewart and Irwin, Revs. J. Pengwern Jones, Shivaram Masoji and J. N. Ogilvie ; Sir A. H. L. Fraser and Dr. J. A. Smith.

5. The following Communications were intimated from HOME CHURCHES in answer to the circular accompanying the Amended Basis of Union :—

(a) *Presbyterian Church in Ireland.*—Authorises the Presbytery of Gujarat and

Kathiawar to enter the Union on the proposed basis, should they think right to do so.

(b) *Church of Scotland*.—Authorises those Missionaries who desire it to join the Presbyterian Church of India but only on such terms as shall not subject them to the jurisdiction of the Courts of that Church, or weaken in any way the bond between them and the Church of Scotland.

(c) *Original Secession Church*.—Does not think time ripe for Union.

6. The following communications were intimated from Indian Bodies :—

Gopalgunge Mission.—Heartily accepts the Basis of Union. *Synod of United Presbyterian Church of North America*.—Feels it to be its duty to postpone indefinitely the consideration of the subject.

Synod of South Indian United Church—

“The Synod expresses gratification at the readiness shown by the committee of the Alliance to meet the views expressed by the Synod at its meeting in September last. In accordance with the desire expressed by the committee in minute 22 the Synod expresses its approval of the basis of union now presented, and its willingness to participate in a union on this basis if the way should be opened up. The Synod accordingly confines itself to a few suggestions which, it hopes, may be adopted by the committee of the Alliance without any sacrifice of principle.

“(1) With regard to the name the Synod expresses its preference for the name, *the United Church in*

India, and reiterates the request made in its former minutes, *viz.*, that if the name which the committee may adopt should prove an obstacle to the cause of union it be changed as soon as possible.

“(2) The Synod expresses its gratification at the assurance that the statement of the doctrine of election contained in section 9 is not intended to debar from Church fellowship those who do not hold a distinctively Calvinistic view. It would, however, ask the committee to consider whether the form of expression decided upon is that most likely to secure the end aimed at.

“(3) The Synod approves generally of the arrangement proposed for the connection of foreign missionaries and ministers with courts of the Indian Church. It would point out, however, (*a*) that nothing is said about the position of such consultative members in the higher courts of the Church; (*b*) that no arrangement is made for the possible termination of the proposed relationship; and (*c*) no provision is made for missionaries and ministers who may think it advisable to be only consultative members even if their home churches do not debar them from being full members. The Synod accordingly asks that those points be considered.

“(4) The Synod approves of the recommendation of the committee regarding the limitation of the power of the General Assembly.

“(5) With regard to the form of acceptance of the Confession of Faith, the Synod would ask the committee to consider whether the last clause is essential, and whether it may not be a barrier in the way of a more comprehensive union.

“(6) The Synod suggests the reconsideration of Canon 1. From its experience it would point out that the care of unorganised congregations cannot be undertaken directly by the Presbytery, but *must* be delegated in some such way as is suggested in the Canon. In any case it considers the keeping of the roll by the clerk of Presbytery to be impracticable.

“(7) The Synod suggests that in Canon 16 the word *discipline* be substituted for the words *Constitution and Canons*.

“The recommendations of the committee were put before the Synod one by one and unanimously agreed to.”

7. Regarding the points raised by the *South Indian United Church*, it was resolved as follows :—

(1) The question of the name can be reconsidered at a future time should the present name be found to be a real barrier to union.

(2) The statement of the doctrine of election was again carefully considered, but it was felt that to change it would be unwise at present in view of the full discussion last year and of the power in the new Church itself to change it at any time.

(3) The consultative members may sit as members of higher Courts provided they do so as accredited representatives of Presbyteries.

(5) The Committee cannot take the responsibility of suggesting at this stage any alteration upon the form of acceptance to the Confession of Faith, as it was fixed after long and anxious consideration by the Alliance itself. They, moreover, do not think that in view of the Note to the form of acceptance, it is likely to form a barrier to union.

(6.) The following changes were made upon Canon I :—Delete the word *direct* in line 3 ; delete 2nd sentence and add at the end of the Canon the words :—“ who shall be responsible for keeping a register of the names of members.”

(7.) In Canon 16 substitute the word *discipline* for the words “ *Constitution and Canons*” in line 6.

(8.) The meeting was adjourned at 6 P.M.

SECOND DAY 11TH FEBRUARY.

(9.) The Committee met at 10 A.M., and was opened with prayer.

(10.) Rev. E. Fieldbrave, and Mr. E. David, Allahabad, were elected Consultative Members.

(11.) In order to meet the case of foreign missionary elders who are at present members of their respective Indian Presbyteries, it was resolved to add in parenthesis after the word “missionaries” on the eighth line from the bottom of Article XII of the Constitution, the words “ (*including Missionary Elders*).”

12. In order to the consummation of the Union it was resolved (1) to approach again those Home Churches from which definite sanction had not yet been received, with a view to such being given without delay and to their taking the necessary steps to enable their representatives to enter the *Presbyterian Church in India* ; (2) to ask Presbyteries to take themselves all needed steps and to expedite the requisite action of their Home Churches ; (3) to call a meeting of the Presbyterian Alliance to meet at the Jamna Church, Allahabad, at 2 P.M. on Thursday, 15th December 1904 ; and (4) to ask the Presbyteries

to empower their representatives to take part in the formation of a *Provisional General Assembly* at the close of the Alliance Meetings.

13. It was resolved to address a communication to the Missionaries of the United Presbyterian Church of North America, of the Original Secession Church and of the Reformed Presbytery of India, sympathising with them in the difficulties which prevent them from at present joining the Union, and expressing the hope that these may soon be removed and that they may speedily become members of the *Presbyterian Church in India*.

14. It was resolved to express to the synod of the *South Indian United Church* the Committee's sense of the importance and desirability of the synod's joining in the larger union from the outset and to express its hope that the synod will instruct its Presbyteries to elect delegates, with powers, to the meetings in December next.

15. In view of the Meetings in December, it was resolved that the arrangements should include (1) a Sermon by the Moderator, (2) a historical account of the movement for Union by the Rev. Dr. Chatterjee, and (3) a conference or conferences on the position and place of Presbyterianism in India with a Public Meeting—to be arranged for by Drs. Wherry and Lucas. The general arrangements for the Meetings were remitted to the Moderator, Vice-Moderator and Clerk.

16. Dr. Ewing reported as follows for the Finance Committee:—

“Under instructions from the Executive Committee at its last meeting, the Presbyteries were

asked to contribute Rs. 344-4. Of this sum Rs. 265-15 have been received. By adding to this Rs. 12, a balance received from Mr. MacInnes, the total receipts during the year amount to Rs. 277-15. Of this sum there has been expended Rs. 260-3-9, leaving a balance of Rs. 17-11-3. Certain outstanding bills remain unpaid, *viz.*,—(1) Canadian Mission Press, Rs. 56-12-6, (2) Edinburgh Press, Rs. 92-8, (3) Bill for printing from Rev. W. H. Hannum, Rs. 100, total Rs. 249-4-6.”

It was resolved to make another appeal to Presbyteries for funds to pay off the outstanding debts and to provide funds for carrying on the work of the Alliance until December next, on the basis of Rs. 2 for each ministerial member of Presbytery.

17. A letter was read from Mr. Hannum regarding the statistics. It was resolved to thank Mr. Hannum for his services, to ask him to kindly carry on the work even although the returns from some of the Presbyteries should not be so full as he desired and to have the Report printed as late as possible consistent with its being ready for presentation to the Alliance in December.

18. A Report on the *Indian Standard* from Rev. J. H. Russell, Convener of the Committee of Management, was read, and also a financial statement from the Ajmere Mission Press. The delegates of the Canadian Mission Presbytery made a statement regarding the relation of the Presbytery to the *Indian Standard*. After hearing this statement it was resolved as follows :—In reference to the Presbytery’s minute of December 1902, this Committee regret that they acted on the understanding that the Presbytery wished

to be freed from all responsibility in regard to the *Indian Standard* and not merely from that of the Editorship. This Committee took action after a statement on the state of affairs from the Editor, Mr. Russell. The copy of the Presbytery's minute of January 21st, 1903, asking that the financial control should remain with them was not forwarded to the Clerk till recently. It was further resolved to ask the Canadian Mission Presbytery if it desires to resume financial control of the *Indian Standard*. Mr. Russell having felt it necessary to resign the Editorship, it was resolved to thank him for his services and to appoint the Rev. F. Asscroft to be Editor and Convener of the Committee of Management of the *Indian Standard*.

19. In view of Mr. Graham's furlough, Dr. Ewing was appointed Clerk *ad interim*.

20. The Minutes of the Meetings were read and approved.

21. The Meeting was closed with prayer.

J. A. GRAHAM,
Clerk.

J. GRAY,
Moderator.

see pps. 7, 8, 9.

Count

McVetta

The Punjab Mission News.

A MONTHLY RECORD OF MISSIONARY LIFE, THOUGHT AND EFFORT.

Vol. XIV { NEW SERIES. }
 { NO. 100. }

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All friends of Mission Work are invited to support and contribute items of news to this Journal. Communications not noticed in our present number will receive attention in our next.

Notes and Comments.

Last month our *P. M. News* was largely of an obituary character, and this month we regret to record the falling asleep of Miss Keay of the Dufferin Girls' School Lahore. Tributes of thanks-giving for her useful life will be found elsewhere in our columns and in her death the Punjab loses a pioneer and zealous advocate of women's education.

Another well-known Indian C. M. S. worker passed away in retirement at Lahore, on July 3rd, Padri B. N. Ghose. He had long been in very poor health, and the death of his wife some time back was a great loss to him. Many can trace the beginnings of spiritual life to his labours

especially at Narowal. He leaves several children, some of whom are engaged in Missionary labour, in the Punjab and Sindh, and who are worthily carrying on the kind of work to which the father and mother devoted their lives.

But it is well for us who remain and carry on the work, to have the inspiring record of the lives of those who have passed from among us. The eleventh chapter of Epistle to the Hebrews, as Dr. Cust has shown, has its living echoes in modern Christendom.

Our readers will rejoice to hear more favourable news of Mr. McQuaide, of the C. M. S., Amritsar, who went to England last year, suffering from a very serious eye trouble, which threatened him with blindness. He was enabled to bear the great trial with the most cheerful fortitude, and his faith and courage were an inspiration to many. The C. M. S. Secretary, Lahore, has had a letter, in pencil, from Mr. McQuaide, who was staying at the time with the Coverdales at Whitby. He wrote of improvement, but also said that he was studying the Braille type for the blind. Dr. Harford of the C. M. S. writes, (June 16th): "McQuaide is sitting by my side and is staying with me to-night. The improvement is wonderful. From groping about, as an absolutely blind man, he can now find his way about, and can tell the time by his watch and read very large letters. Thank God for this. We look for further improvement." Will many remember to pray that this may be so if it be God's will.

The following personal notes will be of interest. The Rev. H. G. Grey has written saying that he hopes

to leave Trieste on Oct. 3, and to reach Bombay about Oct. 20.

By the same steamer Misses Farthing and Nevill return to Clarkabad and Miss Bunn, to Amritsar. Miss Sparkes also accompanies them in view of her approaching marriage to Mr. A. Dungworth which is to be celebrated at Clarkabad.

Miss Tuting of C. E. Z. M. S. will be returning to Amritsar in early October. Miss Prance, Miss Grant, Miss Gordon and Miss Barton of the C. E. Z. M. S. will be returning (D. V.) to Sindh this autumn. Two other new ladies of the same Society are coming out to reinforce the Mission staff, one of them a trained Nurse. Where can we best use such a helper? Miss Eltzholtz, who worked for some months as a lady Doctor in local connexion at Sindh, has taken up other work in the Central Provinces.

Dr. A. H. Browne has returned from Kashmir to his work in Amritsar. Dr. Davis and Mr. Snee of Amritsar, are at Kotgarh for language leave, and Mr. Harper of Karachi is there also. Mr. and Mrs. Cobb are in Lahore. A good number of P. and S. Missionaries of C. M. S. and C. E. Z. M. S. are on leave in the hills, and there is already a small colony of American Mission folk at Kotgarh. But the greater number will not be going till the end of July or early August. No news has yet reached us as to C. M. S. reinforcements this autumn, but we should hear before very long.

The youngest child of Dr. and Mrs. Summerhayes, a little girl, died at Quetta, on June 27th from typhoid. Our warm sympathy is with the parents. Miss White of Quetta has been seriously ill, but is better. Dr. Miss Mitcheson of Peshawar has gone to

England, on short leave, sailing from Madras, in early July.

Mr. John Sherard Ewing, B. A., son of the Rev. Dr. J. C. R. Ewing has been appointed by the Board of Directors a Professor of the Forman Christian College, Lahore, and is expected to reach India in time to meet his classes at the opening of the session in October. We congratulate the College and extend a hearty welcome to Mr. Ewing.

Since the earthquake of April 4th, the Rev. Mr. J. Redman, Simla, has had to move to another residence, his former house being pronounced unsafe. Now we hear that yet another move is likely, as the present house is not considered by the municipal authorities, structurally safe.

St. Thomas' Church is shored up on the north and south sides, and was evidently very seriously shaken. The question of a new church will have to be considered.

The Rev. and Mrs. C. H. Gill of Allahabad sailed for Europe, in the *Messageries* steamer of July 13th. From C. M. S. missionaries in the United Provinces, and from Ridley Hall, Cambridge, men in India, there have been presentations made as tokens of affection and regard. Mr. Gill is the first Ridley Hall man called to the Episcopate, since the Hall was opened in January 1881, and it was felt that the occasion was a special one.

The Right Rev. the Bishop of Calcutta and Mrs. Copleston, spent two nights with the Bishop of Lahore in Simla, and left for Bombay and England, on July 6th, for three months' leave.

We hope that in each station records are kept of the different Missionary workers. Peshawar has a remarkable Record Book, well kept up to date. Sometimes these precious pages of record have been so feebly bound that the books are not in good preservation, and there is a danger of loss.

The Nestle Text of the new Testament has been adopted for the versions published by the Calcutta Aux. B. S. and it is believed to be the basis of the present Kanarese version.

The Indian correspondent of the *Times*, to whose letter we referred last month, Mr. Pitt Bonnarjee, in reply to Sir A. Tulloch's criticisms of foreign Missions, is a son of the late Shih Chandra Bonnarjee of Calcutta, a well

known and devoted Indian Christian gentleman, connected with the United Free Church of Scotland. Mr. Pitt Bonnarjee is in the service of the Government of India, and is an active member of the Y. M. C. A. in Simla, when he is in India, and at the hills. His cousin, Mr. W. C. Bonnarjee, is a well-known Indian Barrister, and is, we believe, just now a candidate for a seat in Parliament.

Our experience of Indian Christian cemeteries, in many places, is that our Indian friends have not yet learned the privilege of making the last sleeping places of the dead beautiful to look upon, well protected from the incursions of jungly dogs, and other predatory and unnecessary visitants. Not long ago the authorities in Lahore decided that the Cemetery there could not, as a rule, be used for the interment of the Indian Christian dead, owing to the limited space available. After negotiations, an unenclosed plot of land was assigned for the purpose by the road-side, on the way to Shalamar gardens. There already many graves have been made, but the place is a wilderness, and there is no kind of enclosure. The Roman and American Methodist Missions decline to share in the task, but the A. P. M. and C. M. S. friends are resolved to deal with their parts effectively, and active efforts are proceeding towards enclosing the cemetery. We should like to see the same task taken in hand at Clarkabad.

We hope that our readers have not forgotten that a memorial fund is being raised to commemorate the work of that grand Indian Missionary veteran, Dr. Murdoch. A Memorial Hall is to be erected in Madras. Our last view of the subscription list left the impression that the Rs. 20,000 needed were being too slowly contributed. There are many demands on slender Missionary purses, but Dr. Murdoch's marvellous literary labours, to his dying day, as he corrected proofs on his death-bed, deserve the grateful recognition of every one who believes in the Missionary value of pure good books for the thousands of Indian readers. The Rev. H. Guilford, Madras, will receive subscriptions, and we hope that Punjab and Sindh will be among the foremost in cheering his heart with ready gifts.

The death of the Rev. J. Hudson Taylor, at Changsha, Hunan, removes the greatest of the Missionary administrators of our time. The following figures, in brief, record what by God's grace he was enabled to set forward,

towards the evangelisation of the great Chinese Empire. The China Inland Mission was founded in 1865. There were then 15 Mission stations in all China. The China Inland Mission is now at work in all the Provinces of China except three; and in these three, others are working. There are 825 Missionaries of the C. I. M., 200 Mission stations and 520 out-stations, and nearly 20,000 persons have been baptized.

To those who were then in residence in the early '90's and remember the Cambridge seven, (though one was not actually a Cambridge man, but a officer) Mr. Hudson Taylor was a familiar personality. His addresses in Cambridge at that time were very remarkable, and many who did not join the C. I. M. were then led to offer themselves for foreign Missionary work. The Stroke of the Cambridge University Eight, one of the foremost members of the University Eleven, and a well-known oar in the first Trinity boat, (a Ridley Hall man), were among those who volunteered for China. It was the famous Cricketer of Eton and Trinity, who at that time gave an address in the Cambridge Guildhall, and stirred the comment of a fellow graduate, who had gone to hear him, "I never heard a speech before in monosyllables." Mr. Hudson Taylor has been living in retirement at Montreux, Switzerland, for some time past, and we rejoice to read that his translation to the Kingdom of Life and Light was in the midst of the people to whose highest welfare he had given the strength, spiritual and mental and bodily, of his whole ministerial life.

If the Revival in Assam is a fact, and there seems to be no reason for explaining the wonderful happenings in the Khasia hills by the enthusiastic imagination of a Welsh missionary, it behoves us as Christians to take up a very definite attitude towards it.

The fact is not that a spasm of religious excitement has seized a community, or that in a section of the Christian Church a new interest in spiritual things has been awakened, but that God the Holy Ghost has come in His power into this our Hindustan as never before. There is no 'revival of '45' to point back to here; this is a new thing, and the question which we as workers have to face is whether this is merely a temporary manifestation of the grace of God in a very special way, or is the climax of years of missionary work, the unconscious end to which

sowing and praying have been leading. Has the answer come in these eastern hills to the work of faith and labour, of love and patience, of hope of many years? If this is so—and is it not so?—shall not we in this dear Punjab, bow in prayer to God that so we may have His answer here, an answer in which our work and labours will be swallowed up and forgotten, and man's honour effaced in the glory of God.

We are asked to publish a correspondence between the Rev. E. Guilford and the Rev. T. S. Molesworth of the Methodist Episcopal Mission at Lahore. These letters speak for themselves and amply justify the conclusions which Mr. Guilford deduces from them. We cannot but conclude from our observation of the action of the M. E. Mission in the past, that they aim at quantity rather than quality in their converts, and to obtain quantity at any cost, are prepared to wreck the work of others and to perpetuate and aggravate the unfortunate divisions of the Protestant Christian Churches. The evil of actions of this sort, however, goes deeper than this. The advent into the ranks of nominal Christianity of numbers of ill-instructed low caste persons, whose object in seeking baptism is either land hunger or a non-religious attempt to better themselves in the scale has had the effect of causing the Gospel of Christ to stink in the nostrils of the Indian peoples generally. These persons carry with them the filthy and immoral habits of sweepers and as nominal Christians draw down on Christianity the scandal of evil lives in the Church. Can it be that the M. E. Church seeks in nominal statistics an advertisement which will bring funds into its coffers? We are loth to believe it, but the evidence seems to point to such vain glorying on the part of some of the M. E. agents.

What the Bishop of Liverpool says is always worth bearing and reading. His speech at the C. M. S. Annual meeting, in Liverpool, lately, was a good illustration of his admirable conscientiousness and direct appeal to his hearers' hearts and consciences, as to Missionary work. He said that Christian life and its duty might be summed up in four significant words—Admit, submit, commit, transmit. Our readers can each fill up the spiritual experiences suggested by each of these words, and if, by God's grace, they become realized in the lives of each one of us in even fuller measure, life will become a new thing, and the daily

witness of life and lip, to others, will never be wanting. To Indians and foreigners alike may the Bishop's words convey a heart message.

The interesting report by a special Sub-Committee, on the improvement of Lahore Civil Lines, duly appeared in the *C. and M. G.* of June 14th. To those who know such stations as Meerut or Peshawar, Lahore Civil Lines are certainly not attractive, from an æsthetic point of view. The object lesson to Indians too in the Punjab, is not an instructive one. For some time past active efforts have been proceeding towards an improvement of the Mall, and if the plans of the Sub-Committee are gradually carried into effect, and the necessary funds provided, we may yet see Lahore more worthy of its position. It was Lord Beaconsfield's famous epigram, *Sanitas sanitatum omnia sanitas*, and anything which will tend to improve the health conditions of life in Indian stations, and to make every prospect pleasing, deserves the warmest encouragement.

Admiral Togo, perhaps the most admired of all the Japanese, is a striking instance of the fact that the religious and secular life of the West have worked together in producing the Modern Japan. Togo is a graduate of the Naval Academy at Annapolis, U. S. A., and is not only a Christian but an office holder, a Ruling Elder in the Presbyterian Church of Japan. Another Elder in the same Church was Captain Akiyama, who rallied his company, called "the Jesus Company," at the battle of Liao-Yang, at a point where his regiment and two others were faltering and by his splendid bravery saved them from defeat and disgrace. His eye was pierced by a bayonet, and still he fought. When his dead body was found it was discovered that it had seven bullet wounds in it. After death he was promoted to the rank of Major and given the decoration of the Golden Kite. To the above we may add that Togo was a cadet on the British training ship "Worcester" and an acting Lieutenant in our Royal Navy, under Admiral Fremantle.

A correspondence has been proceeding fitfully in the columns of the *Pioneer* upon the subject of the defeat of a Christian power, Russia, by a non-Christian power, Japan. The usual comment which we might expect to issue in such a correspondence has inevitably been in evidence, *i. e.*, that Christianity is obviously unable to bestow upon a nation the capacity of achieving victory, in such a con-

test with a heathen power. Of the letters we have seen that of a writer signing himself L. H. C. seem most to the point. We quote a part of it here. A C.M.S. Missionary in the C. P. points out that Admiral Togo has been for 25 years the moving spirit in Y. M. C. A. work in Japan. Admiral Brin, the hero of the first naval fight in Chemulpo harbour, is also a Christian.

"It is difficult for any fair-minded man to pass over without comment the reasoning developed in your article of the 14th instant, entitled "The Miracle of Japan," so far as it is concerned with the power of Christianity to bring to perfection the development of a nation. Your leader writer takes Russia and calls her a Christian nation; he takes Japan and calls her a non-Christian nation, and deduces from these premises that we have here a proof of the failure of Christianity to consolidate the spirit of a nation, if we are to judge by the results of a war. The superficiality of this form of argument lies on the surface. As well might it be argued that Christianity is a failure because Abyssinia is not a first-class power. All moral forces that move men must be relative in their action, although absolute in themselves, and it is therefore idle to compare these forces by results without first enquiring into the factors on which they worked. In the case of Russia and Japan before we begin to determine the effect of the national religion on character we should therefore first consider the ethical characteristics of the two nations, their climates and environments, for it is on these bases that the moral forces begin to work. From the preliminary investigation we should find that the peasants of the island nation possess a far higher intellectual vivacity than do the Russian moujiks. Again, it is to beg the question to call Russia a Christian nation. A nation is obviously not really Christian merely because it dubs itself so officially. The Christian code is an absolute one, and tested in the light of its precepts, the standards of the average Russian would be found to hold a very low place in the formulation of that code by the other Christian nations. * * *

"It is impossible to admit that in this war the religious question comes in at all. The struggle defines itself as a war of patriots against a bureaucracy unable to inspire its own troops with any enthusiasm. Christianity has never made and could never make a claim to promote the success of every cause, for it can

exert none of its exalted *élan* until a cause can be shown to be just. Neither does it claim to take any kind of man and make of him the best of his kind, whether as soldier, man of science or philosopher. But what can be substantiated is that adherence to the Christian belief improves a man more rapidly up to the limit of his natural possibilities than any other form of belief. Our preference may be due to prejudice, but we place men such as Nicholson, Outram and Gordon higher in the scale than any of the prominent men on the Japanese side during the war. Such men have a breadth of outlook which rises even above patriotism, and enables them, if need be, to subordinate the immediate material interests of their country to a truer conception of what is absolutely just and honourable, even although in doing so they incur a full measure of the enmity of their fellow countrymen. And it is in the hope that Japan will go on to show the world men of this highest type that lovers of the race so much desire to see her adoption, as a nation, of the Christian standards. For then there would be displayed to all men the rare spectacle of a nation not only professing, but also practising in its integrity the nobility of the faith of Christ."

Sir Francis Younghusband, the distinguished political leader of the Tibet Expedition, is a true friend of India. His Rede lecture before Cambridge University, on June 10th, was an admirable statement of the duty and relation of Britons to India. Many have, no doubt, read the lecture *in extenso*. But for the sake of those who have not we wish to record one or two paragraphs here, because of their sound common-sense, and their lofty estimate of our duty to our fellow-subjects, in this Empire.

"What, then, was to be our relationship with them? No one in the present day would like it to be that of conqueror and conquered. We did not conquer India for the sake of conquering it. We never had any such design. We conquered it in spite of ourselves, because circumstances were or, as some would rather put it, an all-guiding Providence was, stronger than we were. And having thus conquered it, as it were almost against our will, we had no desire that our relationship with the people should be that of conquerors to conquered, of master to servant. A more evident wish was that a paternal relationship should subsist

between us, that we should be in the position of a wise, kind-hearted father looking after his children. But, however appropriate this relationship might be in the case of young Colonies who really were the sons of the fatherland, it was scarcely fitted to the case of India. Our method of Government was often paternal, sometimes even grand-maternal; but the people were not our children, except by adoption. Nor, again, were they our brothers. They might be very distant cousins; but it was at least unscientific to call them Aryan brothers. Our relationship with the people of India should not be that of conqueror and conquered, and it could not strictly be paternal or fraternal; but it could be, and it should be, that of manly comradeship. On many a hard-fought battlefield they had proved themselves true comrades. No officer who had served with Indian troops in time of war looked upon the native officers as anything else but comrades. There was no Civil official who, at the end of his period of service, did not look back upon his time in India without recollection of many an affectionate friendship. Even the faithful Indian servants were looked upon as real companions."

"The great chiefs had always shown themselves ready to stand by us as true comrades even in the dark days of Mutiny; and whenever there had been a scare of a Russian invasion, trouble in China, or disaster in South Africa, they had come forward with generous offers of assistance; while in times of great national sorrow, especially on the death of the late Queen, both chiefs and people had shown a depth of sympathy such as could only come from a people having in them the essence of real comradeship."

"The idea, then, which I would venture to suggest to your minds as governing all other ideas regarding our management of India is this fundamental idea of treating the relationship between us and the people of India as *one of healthy comradeship*. And with this idea in our minds let us realize the grandeur and sublimity of the task which lies before us in India."

"Let us turn our thoughts to India and those 300 millions of people whose destinies lie in our hands, and let us so act that when, in the distant ages, the final history of our race is written, we may be known to posterity not merely as the nation which was most clever at buying

in the cheapest and selling in the dearest markets, nor even as the most cunning inventors and mechanics, nor yet as writers and thinkers only, but in addition to and above all these, as the nation which most truly translated high thought into generous action, that infused fresher, a healthier, and a more strenuous life into the millions of India, who brought out all the latent good that for centuries had lain dormant in them, and gave them such an impulse and initial guidance as had started them fairly along the path which leads to the highest pinnacles of human glory and attainment. We sought them merely for trade. We found them immersed in strife. If ever we leave them, may it be in that attitude most natural to them with their arms stretched out to the Divine."

It is long since we have heard words, on high authority from one who knows India and her people, which more rightly define our true relation to those with whom we live and work. May we in our mission work, in every mission station, seek to follow continually this true ideal

IN MEMORIAM—MISS KEAY.

We have to record with sorrow for her co-workers and the Indian Christian Church, the death of one who for many years has been a tried worker amongst us. For her, we cannot but give thanks, for the end came as a fitting close to a life work for her beloved children in India. Truly many "shall arise and call her blessed." It is now over 25 years since Miss Keay first came to Lahore and with but short breaks of needed furlough, she has been unwearied at her post as Principal of the Lady Dufferin Christian Girls' High School in Lahore. When she took charge in 1880, the School only numbered four pupils, but the numbers steadily increased until now, when there are one hundred boarders and a large attendance of day-scholars. The number of boarders is limited by the want of accommodation for more, otherwise the roll would be still higher. The word that most fitly describes our late fellow-worker is "faithful," for faithful indeed she was to her Master in the great work committed to her charge. It is impossible to estimate the extent of her influence not only amongst those who are still pupils in the school, but in many homes and spheres of work whither those who were under her care have gone forth. Quite lately she expressed a

purpose that in view of a much needed rest she was contemplating taking, she would prepare a short history of the school from its commencement. But she has not lived to carry out what none could now accomplish as she might have done; nevertheless, the history of that school is not unrecorded and "the day shall declare it."

Her love and patience were marked features in her relation with her pupils. She seemed to live for them, and was often planning how best to secure the efficiency of the school, not sparing herself in anything that would promote its welfare. The school stood high in its educational work, and the Inspector records in her last report: "The School makes progress from year to year."

The funeral took place on the evening of the day she died, the first part of the service being held in the large School-room, Rev. H. D. Griswold read John xix and Padre Talib-ud-din offered prayer. The coffin was placed on the platform, the lid being removed that all might take a last look of their loved friend. All her children followed to the cemetery, and many of her fellow-workers and Indian Christian friends were present, also from Amritsar and Gujranwala late pupils and friends attended. The service at the grave was taken by Rev. J. C. R. Ewing, who read Matt. xx, 20-24, speaking a few appropriate words of her life amongst us. Rev. Talib-ud-din offered prayer, alluding to the corn of wheat that falling into the ground and dying bringeth forth much fruit. Miss Havergal's hymn was sung:—

"Light after darkness
Gain after loss,
Strength after weakness,
Crown after Cross;
Sweet after bitter,
Hope after fears,
Home after wand'ring
Praise after tears,

Sheaves after sowing,
Sun after rain,
Sight after myst'ry,
Peace after pain;
Joy after sorrow,
Calm after blast,
Rest after weariness,
Sweet rest at last."

C. E. H.

SHINING LIGHT AND
RIPENED GRAIN.

On the morning of July 6th, 1905, the Lord Jesus Christ gently said, "Come up higher" to one of His dear children, and Miss Keay having served the Indian girls, by the will of God,

fell asleep. By her death we the old and new pupils have lost a *beloved* and *true* friend, who sacrificed health and life in our service, and the Church of Christ on earth, a most devoted labourer and successful worker. Of all our Bible emblems applied to the life of a child of God these two, Shining light and Ripened Grain, seem to us most fit to describe her life and work. That radiance and fruitfulness were most distinguishing characteristics of this dear servant of the Lord, all of us who have come in contact with her, will readily admit. By her love she has guided many feet into the Way of Peace, her hand has sown in many hearts the seed of Eternal Life. Surely it has awakened praise and help in our hearts, who deeply mourn her death. We feel that while a valuable and, as we should have thought, a necessary life has been cut short, still the Master has not erred. The Grain was ripe, and therefore of course the sickle was put in "immediately." The whole body was full of Light, and therefore the time had come for her to pass beyond all earth's shadows to be in the presence of the King. With Miss Keay it was truly a first giving of herself to the Lord to receive inward life, and then to His Church to render outward service, therefore in reviewing her labours, we pupils find no touches of an unconsecrated hand, no energetic warring after the flesh to mar the service of 25 years in the Punjab. Depressing sight of awful sin never caused Miss Keay to relax her efforts. Day after day, night after night, steadily, perseveringly, and with a calm knowledge of the probable cost to herself she spent her life, and spent it "very gladly." None but herself knew how complete that expenditure had been till her health gave way entirely, even then it was hoped that complete rest might restore her, but He who knoweth our frame, saw that no repose was deep enough to rest her weary body, save the deep sleep that He giveth to His beloved and that only in "the rest that remaineth for the people of God," could that yearning heart cease from its labours. Therefore it pleased Him after a brief time of severe suffering to receive her unto Himself. We (Indian) old and new pupils find the secret of Miss Keay's faithfulness in the words true now of the disciples as they were of the Lord: "If it die, it bringeth forth much fruit." In Christ she died to self, He who was crucified for her became crucifier in her, and held self in the place of death on the cross. Hence that absence of self-consciousness, that death unto self in its many subtle forms, that freedom of action that comes from wearing the yoke of

Christ, that made her fruitful in every good work, and rendered her, not only the grand worker to be missed, but also the sympathising, gentle, and holy woman we warmly love and most deeply mourn.

We quote some of her words. "I wish to die in harness," "I expect to lie here" The last words were spoken at the burial of a school girl in 1891. These wishes are fulfilled.

"Not changed but glorified."

In the clear morning of that other country

In Paradise,

With the same face that we have loved and cherished,

She shall arise.

Let us be patient, we who mourn with weeping,

Some vanished face,

The Lord has taken, but to add more beauty

And a diviner grace.

And we shall find once more, beyond earth's sorrows,

Beyond these skies,

In the fair city of the "sure foundations,"

Those heavenly eyes,

With the same welcome, shining through their sweetness,

That met us here,

Eyes, from whose beauty God has banished weeping

And wiped away the tear.

FORMER AND PRESENT,

PUPILS,

Of the Lady Dufferin Christian Girls' High School, Lahore.

LANDOUR ANNUAL C. E.
CONFERENCE.

Mussoorie and Landour have been almost "submerged" under the tidal wave of Conventions, Missions, and meetings held during the month of June. Viewed in the light of all these gatherings the term "Saints' Rest" as applied to Landour savours somewhat of irony. However, there is no doubt that many of these services play a useful part in the spiritual refreshing of God's tired workers, and are a distinct element in the recreative process that goes on amid these Himalayan heights.

Not the least memorable of the series of gatherings held, was the Annual Christian Endeavour Workers' Conference held in the Kellogg Memorial Church, Landour, June 27th, 28th and 29th. Three meetings were held on each of the three days, and it augurs well for the hold C. E. has upon the interest of the missionary body, when we are able to chronicle

the fact that all the meetings were sustained with energy and enthusiasm.

The meetings were attended by representatives of thirteen recognised Missionary Societies, hailing from Bengal, United Provinces, Punjab, Central Provinces, and Central India.

Owing to the illness of the Secretary of the Conference, Rev. C. H. Matteson of Fatehpur-Haswa, those duties were undertaken at short notice by the Rev. Herbert Halliwell, Assistant General Secretary of the U. S. C. E. for India, Burma and Ceylon and the duties of Chairman of the Conference by the Rev. A. H. Ewing, Ph. D. of Allahabad, who by the way was unanimously elected to the same post for next year's conference.

The daily programme consisted of a Devotional Service at 7-45 A. M., an Open Conference at 11 A. M. and a Public Meeting at 5-30 P. M. The Open Conferences consisted of discussions on matters vital to the successful working of the Endeavour Society. It could as appropriately be termed a "School of Methods," such matters for instance, as the Junior Society, how to inaugurate and foster it; Vernacular literature, what needed and how to procure it; Village Endeavour, how to successfully work it; Weak points in C. E., their cause, effect and remedy—such were the general lines of the discussions, and in most cases helpful conclusions were arrived at as the result of these full and free exchange of views. We must not forget to mention here that Miss Hewlett of Amritsar gave a very helpful address at one of these morning Conferences on "What can C. E. do in aid of a genuine Spiritual Revival in India."

The evening gatherings were more popular in character and were intended to draw in the general public as well. This they certainly did; particularly was this the case as regards the "Junior Demonstration" on Wednesday, June 28th. The Church was crowded to excess, and a side class room had to be utilised, whilst many had to be content with seats in the porch, and even standing room around the open doors and windows. The Junior C. E. Societies from the Wynberg Institution and Woodstock School took prominent parts in this demonstration, and the Rev. James Lyall gave the children a most interesting object lesson entitled "a Wonderful Letter."

But unquestionably the closing meeting was in the fullest sense the climax of the gatherings. The speakers on this occasion were Rev. E. A. Enders, B. A., of Mampuri, who spoke

on "the place of C. E. in India." Miss Townsend (Z. B. M. M.), whose topic was "The call and claim of God," and the Rev. G. L. Wharton, who most impressively conducted the Consecration Service. A solemn hush was evident over all the assembly during the closing moments; one realised God was speaking His own message to every heart, and we went out quietly and thoughtfully to face another year of Christian Endeavour, it may be amidst much trial and temptation, for Christ and His Church, quietly confident that whatever betides us that we are linked to the omnipotent One and "He doeth all things well."

ROMAN CATHOLIC AND PROTESTANT MISSIONS

The Bible in the World, that excellent new periodical of the B. and F. Bible Society has the following article in its May number:—

Two notable articles on Protestant Foreign Missions appeared last summer in *Le Correspondant*, which is the leading French Review representing the mind of the Roman Catholic Church. As they failed to attract notice in this country, it will be profitable to draw attention to the facts and conclusions which they contain. The author, J. B. Piolet, has laboured himself as a Roman Catholic missionary in Madagascar, and is also the author, of an important work, *Les missions catholiques francaises au XIX siècle* (6 vols. 8vo. A. Colin, Paris, 1900-1902)

Perhaps the most striking feature in M. Piolet's articles is the extraordinary and accurate knowledge which he shows of Protestant Foreign Missions. He tells us that he himself visited the headquarters of our chief missionary societies in London, and he shows himself also intimately at home in their history, and has spared no pains to obtain a thorough mastery of their operations and statistics in all parts of the world. It goes without saying that M. Piolet inevitably finds a good deal to criticize and often to censure in what he describes. Nevertheless, we heartily acknowledge that he has risen above vulgar ecclesiastical prejudice, and has tried to treat his subject in a broad and sympathetic spirit, and to do justice, as true Christians should, to the achievement of Christ's evangelists who are outside his own communion.

M. Piolet is struck, not only with the number of separate Protestant Missionary Societies—there are 558 as compared with about 200 Roman Catholic Missionary Societies; he is still more impressed with the wealth of the former as compared with the latter. The total annual income of Protestant Missionary Socie-

ties he estimates at over 108,000,000 francs more than £4,000,000—eight or nine times as much as the total income of Roman Catholic Missions. M. Piolet comments with some severity on the comparatively slender missionary contributions furnished by members of his own Church pointing to the fact that Scotland alone raises more for Protestant Missions than France for Roman Catholic Missions.

Turning, however, to the number of missionaries in the field, he gives the following figures: Protestant Missions, superior as they are in wealth, are distinctly inferior in the number of workers abroad. Protestant statistics show that they maintain in the foreign field, 6,027 ordained missionaries, 3,478 laymen, 4,262 married women, 3,496 unmarried women, 498 medical missionaries, besides 222 lady doctors—a total of about 18,000. In addition to these, Protestant Missions possess 78,350 native clergy, teachers, Biblewomen, &c.

Roman Catholic Missions, on the other hand, have in the foreign field 6,126 priests, besides 5,000 men and at least 15,000 women belonging to one or other of the monastic or missionary orders: that is to say, altogether 26,000 workers in the foreign field. In addition to these M. Piolet estimates they have from 5,000 to 6,000 native priests, monks and nuns, besides a number of native helpers very difficult to estimate, but amounting to certainly over 52,000. In comparing these totals M. Piolet pays a warm tribute to the value of medical missionaries and deplores that in his own Church that admirable institution hardly exists.

In a careful summary of statistics, M. Piolet tells us that Protestant Missions maintain 20,458 colleges and schools, which instruct 1,150,000 pupils. He believes that these results, at least as far as the number of pupils is concerned, are about equal to those obtained by Roman Catholic Missions.

In endeavouring to estimate the number of converts, M. Piolet deals with the "return of adherents," which according to Dennis, in 1899 were 4,523,000 according to Harlan P. Beach in 1900, 3,613,000, and according to the *Missionary Almanac* published by the American Board in 1901 were 4,654,000. The serious discrepancy between these returns leads him to conclude that "adherent" is much vaguer and a less satisfactory title than catechumen. He therefore falls back upon the statistics of native communicants, which according to the same three authorities amount to 1,532,000; 1,317,000; and 1,446,000. M. Piolet adds to these totals 25 per cent. to include children too young to communicate. He thus obtains a total of

2,000,000 native converts by Protestant Missions. This he considers a modest result when compared with Roman Catholic Missions. This latter return a total of 4,765,000 baptized converts.

CHESTER DOCTORS AND MEDICAL MISSION WORK.

A public meeting of the Chester Branch of the Church Missionary Society was held in the Assembly Room of the Town Hall on Monday evening, the Sheriff of Chester (Dr. Mann) presiding. It was explained that Dr. Martyn Clark (the deputation) was collecting funds during his visit to England for an operating theatre at Amritsar, in the Punjab, which would cost over £200.

Dr. Martin Clark followed with his address, which was certainly one of the finest missionary addresses ever heard in that building. Refraining from describing his own experiences from the point of view of a medical missionary in the Punjab, he dwelt on the work, difficulties, and encouragements of the evangelising missionary, who went about the country, through towns and villages, preaching and expounding the Christian creed. He described in a most fascinating manner the controversial work necessary in dealing with the various religious sects, the subtleties of Hindoo philosophies, and the bigotry of Moham-madans, a cogent illustration being the story of a debate he had in a Moslem mosque with the "doctors of divinity" resident there. In an eloquent appeal at the close for increased missionary work by the British people, Dr. Clark referred to the "stirring, heaving times in our great Indian Empire, when waves of new thought were surging backwards and forwards." In one sense the old heathenism was gone, and a deeper, grosser, viler heathenism, because more intellectual, was taking its place. India was a nation in the casting. To the British people and to the Christian Church it was "the opportunity of the ages." The work was not only to save the individual soul, but to help to form a nation that was to take its place in the world either as one of the greatest nations for Christ that had ever been, or as one of the most bitterly un-Christian nations that ever were or perhaps ever were likely to be.

The Chairman mentioned how Dr. Clark's medical work appealed to him, and how he had tried to picture the extraordinary local conditions under which he has to do his work. Amritsar had a population of 160,000 inhabitants, and in addition a periodical influx of pilgrims, hundreds of thousands in number, who came to the holy city, doubtless bringing with them all their dirt and disease. There was a district sur-

rounding the city populated by three million souls, and under the most adverse conditions and circumstances Dr. Clark had carried on his work so successfully for the last 18 or 20 years. (Applause.) He (the speaker) had heard of the hundred thousand out-patients visited, of the five thousand operations conducted in a room formerly used as a dressing room of an Indian gentleman; of the hospital containing 46 beds, and which consisted of native houses adapted for the purpose as best they could be; and of the fact that Dr. Clark had no trained nurse to assist him. Such work was deserving not only of their sympathy, but of their practical financial support. He had the deepest admiration for those of his profession who undertook the work of medical missionaries; there were no better missionaries in the world than doctors and nurses. He hoped the example of Chester would be followed by other places, and that Dr. Clark would shortly realise the object he had so much at heart. (Applause.) On the motion of Archdeacon Barber seconded by Mr. J. R. Thomson, Dr. Clark was heartily thanked for his address. A vote of thanks to the chairman, moved by Mr. F. S. Bishop, concluded the meeting.

"A RECORD IN POACHING."

TO THE EDITOR, *Punjab Mission News.*

DEAR SIR,—I shall be obliged if you can find room for the enclosed correspondence in the columns of your paper. It will serve to shew our friends of the Baptist Mission in Delhi who have been the victims of "poaching," and to others down country, where the M. E. Mission is known, that like another strenuous Christian sect, the M. E. Mission can boast of being, "Always the same everywhere." It may also warn and therefore forearm those of our brethren in the Punjab of other Churches, who for the last 50 years have striven in love, with the C. M. S., to spread the Gospel of Christ, without attempting to build on each other's foundation.

E. Guilford.

Tarn Taran, March 7, 1905.

DEAR SIR,—I am given to understand that one of your Agents has started work in connection with your Mission in two of the villages where the C. M. S. has been at work for the last four years, and where there are Christians who were baptized by me. I cannot think that this has been done by your sanction, as I give your Mission credit for working on the same high principles as the C. M. S., and that it is far from your desire to cause divisions, or

rivalry between the different parts of Christ's Church as it is from ours. Such rivalry, as we know from bitter experience in Europe and America, tends to rend the pure and sacred Body of Christ, and serves as a very sad stumbling block to those outside the Church, whom we desire to win for our Saviour.

The names of the villages which I have referred to are..... I am sure that after you have been put in possession of the facts of the case you will issue instructions to your Agents to refrain from a course which, if persisted in, cannot but cause sorrow and scandal.

There are thousands of villages where there is no Christian work being carried on, and in which your Agents could find plenty of scope for their energies.....

I am, dear Sir,

Yours sincerely,

E. Guilford.

Lahore, March 11th 1905.

DEAR SIR,—Your letter of March 7th, relative to our work in villages near Tarn Taran. We have started no new work to my knowledge since January. We have had a worker there for nearly three months. So I am not quite sure I know the particular village or villages to which your letter refers. Last week we baptized about a hundred in one of the villages, and there are nearly 200 more ready for baptism. These people sent several times beseeching us to send a teacher to instruct and to baptize them. Our native worker at Amritsar investigated the case and sent one or two workers out there with the results noted..... The call for us to work there came directly from the people. However I will investigate the matter further, and advise you.

In regard to our policy as a Mission. We do not wish in any way to work so as to conflict with the work of any other Mission. However we feel that we cannot always refrain from doing work in a village because some other Mission may have at some period had a worker there. Had we followed that plan strictly we would not have been in the Punjab where we last year alone had nearly 4,000 baptisms, and where we have a most promising work in many places. Inasmuch as we have baptized nearly a hundred people there, I do not see how we can consistently abandon them under any circumstances, especially when the call to us came in the way it did. Before any baptisms were performed in that village your worker was consulted

and he said you had no work in the particular village where these baptisms were performed. I will, however, investigate further and advise.....

I am, dear Sir,
Yours sincerely,
THOMAS S. MOLESWORTH,
Missionary in charge.

TARAN TARAN.

April 8th 1905.

DEAR SIR,—After waiting for about 3 weeks for the result of the "further enquiries," which you promised to make into the circumstance of the baptisms which you performed at..... and not hearing from you I called at your house yesterday in the hope of seeing you and of laying before you further facts, which I have elicited since my return from Camp. These facts are as follows:—

- (1).....
- (2). That the 100 baptisms which you speak of as having been performed took place at.....where for the last 4 years I have had a congregation of Christians, together with many enquirers for whom daily service has been held.
- (3). That not a few of those whom you baptised were enrolled in my books as enquirers.
- (4). That some at least of those whom you baptised, if not all, were induced to receive baptism at your hands by a promise given to them by your Agent that they would get a share of the land which you are said to have obtained from Government.
- (5). That my man absolutely denies ever having told you or any of your Agents, that there was no work being done in.....
- (6).....

Judging from what you say is the policy of your Mission I take it that you would never have undertaken work in.....had you known the facts which I have stated above.

As I said in my first letter to you on the subject I give your Mission credit for working on the same high principles as we work on, in the C.M.S., and unless I have evidence to the contrary I shall continue to believe you were misled by designing persons, in going as you did to..... in setting up in a village of less than 1,000 souls a congregation of baptised persons in apparent rivalry with the congregation of Christians who have worshipped in connection with the Church of England there for some years past.

But now that you are put in possession of the facts of the case may I ask if you still intend to adhere to the intention expressed in your letter, to hold on to the place,

and to thus continue the sorry spectacle now presented to the non-Christians around there, of two Christian bodies at variance with each other. It is impossible that I should withdraw from there and thus abandon the work of years.

I am dear, Sir,
Yours sincerely,
E. GUILFORD,

Lahore, May 18th 1905.

REV. E. G. GUILFORD,

DEAR SIR,—Your letter by registered post came just now. I had a communication from you, dated March 7th, to which I made answer on March 11th. I had another letter from you, dated March 13th, but this letter required no answer. I have no other letters from you. I know nothing about your communication of April 8th, to which you refer. If you will kindly repeat the letter to which you ask for a reply I will do whatever I can to answer it.

I am very sorry I was not at home when you called to see me sometime ago. I should like very much to meet you and to talk matters over regarding our work. I am very sure we only wish to advance the Master's Kingdom, we have no other motive. I, with other Missionaries of India, have come to this land, far from our homes to lead these people to know Jesus Christ. I have no other desire than this. I will also try to deal with the workers of other Missions, who I believe have like desires, with every courtesy and brotherly spirit.

I think I clearly outlined our policy as a Mission in my letter of March 11th. I am aware that our methods of work are quite different from yours. Yet I do not think that that ought to prevent our working in harmony. However, as I stated in my letter above referred to, we must go where we feel the Lord calls us to go.

To prevent any possible misunderstanding with any Mission in the future I have instructed all of our workers not to open any new work without first obtaining my express permission.

Regarding your complaint of March 7th. I consulted your worker personally and he said we were not intruding on territory already occupied, and besides we had had a worker there for some months.

I fail to see wherein we are at fault, in giving baptism to people who had sent two or three committees to Amritsar and even to Lahore to request baptism, and who had been instructed in the doctrines of the Gospel, and so far as human

power to determine is concerned, were ready for baptism.

These people are being taught by our worker from day to day.

Not knowing anything new in the case I think I have nothing more to say. I shall be glad to hear any further communications or representations you have to make in the case.

Yours sincerely,
THOMAS S. MOLESWORTH,

Superintending Missioner

May 21st 1905

DEAR SIR,—I have the honour to send copies of 2 letters sent by me to you subsequent to the one bearing date March 13th I am somewhat relieved by the letter received from you this morning, but I shall await your answer to mine of the 8th before addressing you further on the subject.

The worker of mine whom you say you consulted personally must have been.....the brother of.....who has since left me, and is now employed by you at Atari, but who is begging to be re-instated here. He had been put in charge of our congregations at.....after his brother's dismissal, and I have no doubt connived at the poaching expedition to.....If you had been desirous of ascertaining whether the C.M.S. or any other Mission had work in.....one wonders why you should have stopped at making enquiries from an Agent of mine and not made personal enquiries from me, especially as on the day of the baptisms you passed within 100 yards of my house at Tarn Taran.

I also wish to inform you that your Agent.....is now acting in a most aggressive way and creating trouble among the Christians of the C.M.S., at and around the place where he is stationed. Is this to continue with your sanction?

Yours sincerely,
E. GUILFORD,

On May 23rd, Mr. Molesworth replied to Mr. Guilford's letter of May 21st. In the course of further correspondence Mr. Molesworth explained: "In regard to not stopping to see you when passing Tarn Taran, I did not know the C. M. S. had a Missionary stationed there, until I was passing your residence, and I was in a hurry, and it did not occur to me to stop. If you knew me personally you would scarcely have asked that question."

Mr. Guilford replied: "I note what you say in explanation of your not stopping to call at the C.M.S. House here when on your way to or

from the baptisms, but I refrain from commenting on this, as on other points in the last paragraph of your letter, until I get a reply in full to my correspondence with you since March 7th."

The above letters speak for themselves and require but little comment. The portions omitted refer mainly to the qualifications of the M. E. agent.

However, there are a few points which it would be well to emphasize:—

(1). The letters will show how systematically Mr. Molesworth has in all his communications avoided touching the main question and has tried to hide it by numerous side issues. His silence too after visiting him and writing to him on numerous occasions, which was broken only after I had adopted the expedient of sending my letters under registered cover, does not seem compatible with his expressed desire, "to deal with the workers of other Missions with every courtesy, and brotherly spirit" (vide his letter of May 18th).

(2). In his letter of March 11th in answer to mine of the 7th Mr. Molesworth states what he calls the "policy" of his Mission. But his expressed determination in the same letter not to "abandon under any circumstances," the field of other men's labours, and the fact that, in spite of many protests made both in writing and personally, he still sanctions the presence, and the aggressive action, of his Agent at places where C.M.S. work has been carried on for years, will show with what faithfulness, he himself adheres to that "policy."

(3) It will be seen that as far back as March 11th Mr. Molesworth promised to "investigate the matter further, and advise." Yet up to the time of writing this (July 1st) he has done absolutely nothing to "advise" me. But perhaps the result of his "investigation," if he has made any, has been such as to preclude the possibility of "advising" me with any degree of confidence.

(4). In his letter of May 18th Mr. Molesworth says that the people whom he baptised, "had sent two or three committees to Amritsar, and even to Lahore to request baptism."

He has been challenged to show that those committees consisted of any one beyond the Agent who had been discharged by me. His silence on the subject is significant, and in the light of what some of the men whom he recently baptised told me, it is convincing.

These men having lately been helped by the "worker" by whom

they are "being taught day by day," to bring a case in the law courts against their non-Christian Masters, and having got the worst of it, have earnestly requested me to receive them into the C.M.S.!! On being asked why they had applied to the M. E. Mission for baptism, they denied emphatically that they had ever done so. They declared, on the contrary, that, until the moment, when the Missionary from Lahore appeared at their village to baptise them they were under impression that the man who had "instructed them in the doctrines of the Gospel," (to quote the words of the aforesaid Missionary) was still employed by me.

(5). As an explanation for not making personal enquiries of me, as to whether there was any Mission at work in the village where he baptised 100 persons, Mr. Molesworth says that he did not know that there was a C.M.S. Missionary stationed at Tarn Taran until he was passing my residence there.

By what process of mental gymnastics can he reconcile this with his letter of March 11th that "Before any baptisms were performed in that village your worker was consulted and said you had no work in particular village where these baptisms were performed."?

(6). Though my last letter on the subject was written on May 25th, and delivered personally to Mr. Molesworth on May 26th by the Rev. Qutub-ud-din at Amritsar, in order to save postal registration fees, and to avoid any apparent miscarriage in the post, and although he promised to send me an answer to it on his return to Lahore the same day, yet up to date, July 1st, he has kept absolute silence, and has allowed his Agents to continue to work in the midst of C.M.S. congregations.

(7). Mr. Molesworth boasts of 4,000 baptisms in one year in the Punjab, and takes them as a sign of God's blessing upon the advent into and upon the work of the M. E. Mission in the Punjab, will he allow the Papists to make the same claim, who, about 15 years ago, invaded the Punjab in force, and by the very same methods as are now employed by the M. E. Mission made hosts of "converts" in one year?

(8). In his letter of May 18th Mr. Molesworth tries to assure us that his sole wish in coming to this country is, "To advance the Master's Kingdom." I sincerely trust that it is so. But would it not be well for him to learn first that that Kingdom is one "of Righteousness

and Peace?" Moreover to ensure success, it would be well for him to learn from S. Paul "to strive to preach the Gospel not where Christ is named, lest he should build upon another man's foundation." Rom. XV. 20.

A close study of 2 Cor. x. 13—18 might also be of use to him, in learning to "deal with the workers of other Missions with every courtesy and brotherly spirit."

It is truly distressing to find how terribly hindered the kingdom of God is by methods such as these. Would to God that in their zeal they might have more regard for the principles on which the "truth as it is in Jesus" should be propagated.

E. GUILFORD.

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strange and distant. When the Indians and the English will see in each other their common ideal type of character, they will forget all minor differences, and unite into one great people, allowing to each other equal rights and privileges. In the Greater England, the Indian is an English man, in exactly the same way as the Scot, the Irishman and the Boer are English, though none of these separate peoples forget their racial differences and provincial idiosyncrasies. Lord Roberts and Lord Roseberry are English; so are Dr Bhandarkar and Rao Bahadur G. N. Nadkarni. And when this unity and identity of the nations making up the British Empire shall come to be fully, intelligently and righteously recognised, the Indian will claim all the political rights and privileges to which the native of the British Isles is entitled, and all His claims shall be allowed. Has Mr Nadkarni faith to believe in such a glorious consummation? What God has joined together in his mysterious Providence, let no man unbelievably and faint-heartedly put asunder.

THE INDIAN NATIONAL MISSIONARY SOCIETY.

IT was when some of the Bombay Indian Christians established what they called the Western Indian Christian Alliance that the Rev. Dr Douglas, a high Anglican Bishop of Bombay, raised his warning voice against the movement on the ground that Indian Christians of the Episcopal churches, especially those in communion with the Church of England, could not join a missionary movement which did not define the position of the converts that would be admitted into the Christian church. And a native paper from the United Provinces, evidently conducted by men of the Church of England, has thus stated the denominational difficulty in regard to the Indian National Missionary Society. "The problems which confront us at the outset are real, and must be frankly faced. First of all there is the denominational problem. Is it possible for us to work together and yet be loyal to our own convictions, to our church?" Our contemporary thinks that loyalty to one's convictions and Church should be maintained by sending out men of one and the same denomination to work together so as to produce a church that would represent their phase of faith. "Thus, for example, Church of England men would be placed in some unoccupied and unclaimed field bordering, if possible, upon existing missions in the Church of England; their converts would be members of the Church of England, and they would be under the ecclesiastical jurisdiction of their Bishop." And in this way each band of workers would raise the standard of its own denominational and sectarian differences, incidentally introduced into this country, and perpetuate the foreign sectarianism. It would be impossible then for the Indian Christians to realise their religious and national unity and homogeneity. Such a missionary movement is not worthy of being called national.

A national movement is essentially one that makes for unity and uniformity, and produces a collective body of abiding strength and compactness. But so long as we are dependent upon the foreign missions for our material existence individually and collectively, we cannot but keep intact our denominational relations with them; and it is preposterous to talk of originating national missionary work. We must, at first, achieve our financial freedom; we must be able to maintain our churches and our pastors, and realize our racial independence within the narrow bounds of our respective denominations. And when we have become financially free and learnt to act without the supervision of the Foreign Missionaries, we can, then, and only then, think of united national activities.

But we must, also, warn our leaders that before we commence united operations, we must determine our doctrinal unity and ecclesiastical solidarity. We must be one in faith and in discipline. Then only can we be a united body, able to present an undivided front to the enemies of our religion and win trophies from their camp to adorn the temple of our Saviour Lord. Independently of all this all our national missionary efforts are meaningless; they shall end in a complete failure. However worthy our Bengali brethren may be as speakers and theorists, they cannot be regarded as reliable leaders. They are too much under the influence of their ardent imagination, which must have always something new and startling to feed upon. They, at one time, originated a Christo-Samaj for all India in which they hoped to see atheists and theists, Jews and Muhammadans, Christians and Pagans, united for religious worship, in spite of their distinguishing religious tenets, on the ground of their general respect for Christ. In Bombay this project of theirs received a fatal blow. They then arranged to found a National Christian Association to unite the separate Christian Associations in the country, but the movement died as soon as its birth was trumpeted, abroad. And now comes the National Missionary Society, which shall infallibly be wrecked on the rock of denominationalism. We would ask the founders of the National Missionary Society to tell us what has become of the independent Mission which Mr Puri and others had established in the North-Western Provinces. Does the independent Missionary work of Mr N. Banerji in Bengal still exist? What success had Mr Andes, the President of the Madras Indian Christian Association in connection with his independent United Church? Did the Indian Christians who favoured the Indigenous Mission of Mr Saptal in Ahmadnagar, continue to support it after some foreign Missionaries had denounced it on purely sectional grounds? And why was the good work carried on at Lalitpur for many years by Indian workers under the auspices of an Indian Church discontinued? We must first exhibit in our own separate Missions and Churches the freedom and manliness which genuine faith in Christ produces, without which it is in vain to attempt any independent national work.

THE FIRST INDIAN CHRISTIAN DEPUTY EDUCATIONAL INSPECTOR.

WE have great pleasure in congratulating Rao Sahab D. S. Sawarkar on his appointment as Deputy Educational Inspector by the Government Educational Department; and he is the first Indian Christian gentleman to hold such a responsible position in the Department. Mr Sawarkar has been for fifteen years in the Government service, and held several educational positions; and we believe he did valuable work in connection with the revision of the Marathi Reading Series. As a Christian he is much respected in the community, and has been a most active and useful member of the United Free Church of Poona, in which he holds the responsible and influential office of a Presbyter. We wish him all success.

—(o)—

THE COMMUNION AGITATION.

SOMEBODY happened to refuse to drink out of the cup out of which another Christian had drunk at the sacrament of the Lord's Supper, though he had partaken of the bread, on the ground that the other brother was not in sound health; and since then some converts have been very much agitated on the subject of drinking out of one common cup. We hear one Church has made small cups for the separate use of the members, and we suppose the cups will be presented in a tray and the communicants will pick out each for himself, just as they take up pieces of bread. In some churches two or more cups are used when the congregation is large, and now a larger number will be consecrated. Why not use a small spoon, a संधेची पत्ती, just as the Brahmans do when distributing holy water for sipping? That would be a more oriental way, and less expensive and troublesome; but Europeans will find it hard to present the palm of the hand in the form of a cup. Of course, if the sacramental ceremony is to be observed, it should be performed reverently and in a scriptural manner, so that the main object of it is not ignored. The death of the Saviour is to be commemorated to intensify and perpetuate our sense of gratitude to Him and our sense of unity as Christian disciples, as well as to derive encouragement and inspiration in our career of holiness and benevolence.

REVIEWS OF BOOKS, ETC.

ALL INDIA BROTHERHOOD.

MR J. E. Vaz of Ahmadnagar has sent us a pamphlet on "All India Brotherhood," in which the object of the proposed institution is thus stated: "To start a society to be called 'All India Brotherhood' to begin at a centre approved by the promoters with the sole object of promoting fraternal interest in those who are its members and also in their children; to promote brotherly feelings among its members; and to mutually help one another in times of difficulty. At such times one who has no relatives, friends, or acquaintances to fall back upon, is quite at a loss to know where to go or

to whom to apply. In such cases, it shall be the chief object and the privilege of the brotherhood to render all possible help, and to make the sufferers feel that instead of a few, they have many brothers, though of different classes and creeds to whom they can at such times appeal with confidence." We trust Mr Vaz will receive encouragement from those whose benefit he is solicitous about. He must know, however, that the success of such a large undertaking depends upon the character of the promoters, and we would advise him to appoint a strong committee of workers. In matters in which financial considerations will hold a prominent position, men of sterling integrity and honour will have to be appointed. But might not the Brotherhood begin its operations on a smaller scale, within the limits of the Ahamadnagar city, before seeking to benefit the whole continent of India?

—
"SIXTY YEARS AGO."
—

THIS is the name of a little book published by Mrs Murray Mitchell, the widow of the famous Bombay Free Church Missionary whose death occurred about a couple of years ago at the great age of eighty-nine. Mrs Mitchell has had a career of Missionary usefulness most influential and extensive, and as an author she ranks with the foremost writers of romances. Her diction is sprightly and sparkling, and whatever she touches begins to live and breathe; and her present work, though written at an age when mental vigour and vitality are very nigh exhausted, has all the charm of a more youthful production. The wonder is that one so rarely gifted did not distinguish herself by more literary activity; but women, as well as men, in the early days when the missionary enthusiasm was fresh and strong, did not care to dabble in letters; they had more serious matters to attend to. They were workers, and active and loving workers, and came into constant personal contact with the people for whose moral and spiritual benefit they had come. Hence women like Mrs Mitchell and men like Dr Mitchell were actively engaged in the work of education and evangelization, and their time was wholly engrossed in their energetic ministry of love. We like Mrs Mitchell's little dainty book for the slight glimpses it gives of the missionary life of the early foreign missionaries,—their lofty piety and their deep humanity, and it is a great pity that we have not a large missionary biography written by such a graphic writer as Mrs Murray Mitchell. If she has physical strength we would request her to recast the Memoir of the Rev. Robert Nesbit by her own husband, or the Life of Dr Wilson by Dr George Smith. We believe that a good life of Dr Wilson has yet to be written. Dr Smith could not do justice to Dr Wilson in his book, since he writes as one who knew him from a distance and could see only his public civil life with the spectacles of a professional journalist. The varied life of Dr Wilson needs to be delineated by one who personally and intimately knew him, and we wish that what a foreigner could not do

might be attempted by an Indian student of the great Missionary. All Dr Wilson's public activities of a civil and political character were inspired by purely missionary motives. He did not live for anything but the evangelization of the people of this country, and he was never happy except when he was with them; and as he lived so he died in the society of his Indian brethren. We value Mrs Mitchell's book for the personal testimony she bears to the usefulness of her husband's colleagues, and we would like it to be read more generally than a book like it is expected to be. It contains no doubt chiefly the personal reminiscences of the authoress, but who that cares for valuable missionary truth will neglect to profit by this prose idyl of Indian Missionary life in spite of its limited scope?

We must admit, however, that there are some things in the book on subordinate points which need historical confirmation, as when she speaks of a Bombay convert as being "reverently and lovingly called 'the Father of the Missionary Church of Bombay.'" The individual referred to was hardly known to any Indian Christians and he never identified himself with them. And as regards the "Bibi Saheb," surely it was impossible for her "to be seized" and "taken to the Punjab, and then, according to the Mussulman law, to be forced to marry her husband's brother, a fierce and strict Muhammadan." Is it possible that only some fifty years ago there was such rank anarchy in Bombay, especially under the regime of such a Police Commissioner as Mr Forgett, that "a fierce and strict Muhammadan" could, against the wish and desire of a big, proud, muscular Kabuli woman—who before her conversion was such a virago that she swore, as Mrs Murray Mitchell declares, "she would first kill him (her husband if he were baptized) and then kill herself, and who (according to Mrs Mitchell) "was quite capable of carrying out the horrible threat,"—seize her and take her away by sheer force from the house of a Christian Missionary, who was living but a few yards from the Ambroli Mission House and a large Police Station, in the midst of friendly Eurasians? Of course, Mrs Mitchell was not then in India, and it was impossible for her at a distant date to have an accurate notion of the affair. Neither do we think the facts regarding the baptism of a Maratha convert from Ahamadnagar correctly stated. There was much lamentation in the camp of the American Missionaries when the youth was admitted into the Free Church, since he had been trained up in the American Mission School at Ahamadnagar.

Discrepancies though there are of a serious nature in the book under review, we must bear our humble testimony to the personal influence of the lady writer in this country, during her residence in it. She was an angel of goodness and refinement, who shed light and joy and happiness wherever she went; and Providence had endowed her with personal excellencies that gloriously set off her charms of heart and mind. Though her society was courted by the highest of the Europeans in the country, she was the friend of the Indian Christian, and took a

loving interest in him, his wife and home, and her visits, as the visits of an angel, transformed the earth, as it were, into heaven for him. Those were glorious times when there did not exist a gulf between the European and the Asiatic, at least, in the Missions; and who would not regretfully look behind to these golden days when angelic visits gladdened and glorified the hearts and homes of the Indian Christians!

—
THE BOMBAY Y.M.C. ASSOCIATION.
—

WE are pleased to receive the last Annual Report of the above useful institution, the first of its kind in India. Evidently the institution has very much thrived under its present General Secretary, who is both intellectually and morally worthy to conduct such responsible work. Under his editorship the Society's *Monthly* has exhibited great originality and vigour, and he has, during the past year, engaged, also, in educational work. The Committee of management under its President, a gentleman of high Christian worth and intense energy, has been vigorously active in making the Association a really useful establishment; and while special arrangements have been made to promote the health of the body, very valuable lectures were organized to improve and entertain the mind. We have no doubt that when the institution goes into its new building, a view of which is given in the Report, it will multiply its usefulness. We should have liked to have had more details of the work among the students for which a special worker has been appointed.

—
THE POET TUKARAM AS A RELIGIOUS
TEACHER.
—

WE have received from a Hindu gentleman of high ability a valuable contribution on Tukaram, the Maratha poet and ascetic teacher of Modern Hinduism, which we shall be most happy to utilise for the benefit of our readers, and which we feel assured will be widely appreciated. The nature of its contents will be gauged by the following extract from its Preface:

"Since the spread of English education in this country, our educated youths have become either atheists or deists. The latter deny the fact of a Revealed Religion, and believe that all that is necessary to be known of God may be learnt by an examination of the works of God in nature and by an exercise of reason, and they call themselves either Brahminists or Prarthana-Samajists. This form of Theism did not exist before in this country, though the Brahma and Prarthana-Samaj churches think that it did. The Prarthana-Samajists profess to believe that Tukaram was a pure Theist. This is what the late Mr Madhavarao Ranade said in one of his public addresses: 'What have Tukaram and Chaitanya done? It is true we cannot claim an equality with them, but what objection can we have to follow the path which they have pointed out to us?' It would appear Mr Ranade would desire young Indians to follow Tukaram. Hence the Prarthana-Sama-

jists, of whom Mr Ranade was a leader, regard Tukoba as their special religious teacher, and it is no wonder that they desire to walk in the path chalked out to them by him. But one who has read the poetry of Tukaram and the writings of the Prarthana-Samajists will see that in reality there is a heaven-wide difference between the tenets of Tukaram and those of the Prarthana-Samaj. It is most interesting that while the Prarthana-Samajists, like Mr Ranade, have transformed Tukaram into a deist, believing in nothing but in the unity and supremacy of a personal God that has not revealed Himself in human form or in a book-revelation, and the Vedantists represent him as a transcendentalist, to whom the Deity was a vast abstraction, the Universe a dream, and moral duty the creation of a morbid imagination, Christian Missionaries, like the late Rev. Dr Murray Mitchell, regard him as almost a Christian believer. How necessary it is then that we should know what principles of religion were really held by Tukaram. We purpose instituting this inquiry in the following pages. Light on the subject in question may be found either in the life or in the poems of Tukaram, and we shall, God helping us, examine both these sources of knowledge."

**A RECENT LECTURE IN THE BOMBAY
 TOWN HALL.**

(BY OUR OWN REPORTER)

THE Hon. W. J. Bryan, the distinguished American citizen, who twice stood a candidate for the Presidency of the United States, delivered his famous lecture entitled "The Prince of Peace" in the Town Hall, on the 27th March, to a large and distinguished audience. Indeed, the Hall was never before so largely crowded. Wherever room was found, in every nook and corner, men and women stood with rapt attention, drinking in every word that proceeded from the mouth of the speaker. The lecture was throughout of a religious character, and discussed subjects in which Christians might alone be supposed to be deeply interested; but neither the Hindu nor the Parsi showed the least impatience. Ladies and gentlemen, among whom Europeans were numerous, heard with profound attention; and the lecturer spoke in such a clear, audible voice, that he was distinctly heard in the farthest corners of the Hall. The lecturer discussed all the principal doctrines of Christianity, and explained them not losing sight of the scholarly critic and the sceptic, and his exposition was so simple, clear and forcible, enlivened with witty remarks here and there, that he arrested the attention of all his hearers whether they willed or not. One of his witty remarks was as follows: "Many people who had wealth spent the first half of their life in getting money from others, and in the second half they tried to keep other people from getting it. In fact, they found some people who had reached a third stage and who had difficulty in getting people to accept their money." (Loud Applause.) The illustrations he used were simple

and natural facts and events were so used, with the aid of the modern light of science, that the commonest objects of life afforded most satisfactory illustration and argument. He spoke of the miracles which God every day wrought in the laboratory of nature; how a single seed, light and small, became transformed into a large watermelon, with all the different shades of colour which it displayed both inside and outside. And the same process was produced in a moment when the Lord Jesus fed the five thousand with five loaves and two fishes. He eloquently set forth the supreme claims of Jesus Christ as a Divine Teacher and Saviour, and he declared that His exalted moral character was a satisfactory demonstration of His Divinity. His purity, His humility, His Spirit of Forgiveness, and His Love, which was marked by the highest character of self-sacrifice, were such as were nowhere else seen, and they distinguished Him as one of supreme claims. The suffering love of Jesus in the Atonement was dwelt upon with pathos, and the lecturer declared that vicarious suffering was the general law of nature, and in the sufferings of the mother for her child it was most gloriously exemplified in the world. And the self-denying, suffering love of Jesus Christ for all men, good and bad, had the power of unifying mankind, and producing peace in the heart as well as in the outward world. And when men shall experience in their hearts this peace, they will not need then to fight and quarrel, but will regard each other as brothers and live in perfect peace and love. And the truth of what he said was patent to all in the lives of those disciples of Jesus Christ who had been transformed by the power of His teaching. There were many such men in the world and they were standing, living miracles of the truth and blessedness of the Christian religion. All this came out of the lips of the speaker with such a sincerity of accent and manner that it conciliated and impressed all. And God bless this glorious witness to the truth and divinity of His word. Let the Higher Critic say what he likes; we have no fear if there is but one single individual like the Hon. Mr Bryan in the world, able to testify to the world the supremacy of the Christian religion by the omnipotent demonstration of his genuine faith and love.

**"IS SAUL ALSO AMONG THE
 PROPHETS?"**

WE have heard of Bible classes taught by distinguished European laymen in this country. The Hon Mr Farish, Acting Governor of Bombay, had a class on Sundays at the Government House, and encouraged some of the Indian gentlemen that went to him for religious instruction to produce useful Marathi literature. We are indebted for the Marathi translation of the Pilgrim's Progress to the liberality of this great Englishman. Mr John Elphinston, the Collector of Alibag, taught a class in the F.C.M. Sunday School in that town, and some years previously Mr John Thomson of a Bombay Scottish Firm taught the Bible on Sundays

in the house of the Rev. G. R. Navalkar in Kalbadevi, Bombay. But, at present, there are none such enthusiastic missionary workers among lay Anglo-Indians of high position. The Hon Mr Bryan of America has, however, recently distinguished himself by delivering a purely missionary discourse, in the Town Hall of Bombay, to European and Indian ladies and gentlemen. Though a great leader in the political world, he has not felt shy to preach the Gospel of Christ on the old orthodox lines, with all the enthusiasm and eloquence of a genuine disciple of Christ. We have been told by some professing Christians and pagans that genuine Christianity is dead in Europe and America, and that no man of education and social position believes in it; but we have had a discourse from the lips of an American citizen, who in the near future will be the head of the great democracy of the United States, in which every distinctive truth of the Christian religion was clearly stated and lovingly acknowledged; such an apostolic teacher of the Christian religion was much desired, and, we have no doubt, prayed for, and such a man has appeared before the people of Bombay. We trust that those scholarly and wealthy Indian ladies and gentlemen who heard Mr Bryan will consider seriously the message he has given with earnestness and eloquence, and that our Missionary teachers will feel encouraged to do their duty with fearless energy and ardour. We want the pure Gospel preached, in simple, fervid language, with all the argument and illustration supplied by erudite scholarship and profound experience; and a sincere preacher of such a character will always have multitudes to hear him. The harvest truly is plentiful, but the labourers are few, and will not our Bishops, and our Professors, and Lawyers, and Magistrates, join the School of the Prophets, at least on a Sunday, and harangue the eager Hindus and Parsis, in the schools and colleges of Bombay and Poona?

THE LATE DR S. SATHIANADHAN.

WE regret that we cannot at present do more than publish the following notice from the *Times of India* of the 6th instant. The death of our dear brother has been the loss of not the Indian Christians alone, but of the whole Indian nation:

"A telegram was received in Madras today announcing the death in Japan yesterday of Dr Samuel Sathianadhan, Professor of Mental and Moral Science at the Presidency College, Madras. In September last, Dr Sathianadhan proceeded to America in response to invitations from several Universities and Theological Seminaries to deliver a course of lectures on the Indian philosophic system. He visited Japan last January on his return journey to India in order to make a special study of the educational systems of that country. He was apparently in good health when he left America, but the severe voyage by the Canadian Pacific route seems to have upset him. He was very ill when he reached Japan, and

though late information showed that he was convalescent, he seems to have relapsed, and the telegram announcing the death last night was a shock to many friends in Madras. He was a very distinguished Indian scholar with a wide European and American reputation. He was married twice. His first wife was Kripabai Sathianadhan who made a great reputation for herself in the literary world. His second wife, Mrs Kamala Sathianadhan, is well known as the first lady in South India to take the B.A. and M.A. degrees of the Madras University, and is the accomplished Editor of the 'Indian Ladies' Magazine.' Much sympathy is felt for her in her bereavement.

MANAGER'S NOTICE.

THIS being the 5th No. of the second year, Subscribers to the Christian Citizen are requested to send in their subscriptions as soon as possible.

DONATIONS are badly wanted.

नोटिस.

ख्रिस्ती नागरिकाच्या वर्गणीदारांनीं चालू सालची वर्गणी पाठविण्याची मेहरबानी करावी. हा दुसऱ्या वर्षाचा पांचवा अंक आहे.

मॅनेजर.

CALENDAR.

तिथिवारपत्रक.

ता. १५ एप्रिलपासून ता. १५ मेपर्यंत.

एप्रिल.

ता. वार.

- १५ रवि. (पुनरुत्थान) तो मेला खरा, पण तो जीवंत असून तुम्हाआह्माजवळ आहे, व तोहि तुम्हाआह्मास आशीर्वादित करण्याकरितां आहे.
- १६ सोम. ज्यांनीं पुनरुत्थित ख्रिस्त आपलासा करून घेतला, त्यांना मग तो सदेह आपणाजवळ असावा असे वाटण्याची गरजच राहत नाही.
- १७ मंग. तुम्ही येशू ख्रिस्ताला व त्याच्या पुनरुत्थानाला वश आहां खरे, तरी पण त्यापेक्षा अधिक वश व्हा.
- १८ बुध. ख्रिस्ताचा आणि स्वर्गाचा प्रत्यक्ष अनुभव घेथेंच आपणास मिळण्यासारखा आहे.

- १९ गुरु. ख्रिस्ती जीवन ह्मणजे येशून तेथून नुसती आशाच नव्हे; तें प्रत्यक्ष फलभोगहि आहे.
- २० शुक्र. कोणाला येशू ख्रिस्तावर प्रीति करायाची असली, तर त्यानें त्याचेंच मनन करीत असावें.
- २१ शनि. अत्यंत प्राचीन उत्पत्तीपेक्षा ही प्रीति प्राचीन आहे, अमर्दी शैवटी जें होईल, त्याच्याहि पलीकडे ही प्रीति असेल.
- २२ रवि. प्रीतिकर व गरजवंत अशांच्या मूकप्रार्थना तो अजून ऐकतो, व त्यांचीं उत्तरे अजून देतो.
- २३ सोम. ख्रिस्त आहे तोच आहे; त्याची प्रीति अविकार्य आहे.
- २४ मंग. त्याला तुमची प्रीति पाहिजे, तिच्यावांचून त्याचें समाधान होत नाही.
- २५ बुध. आंगी उज्ज्वल गुण असेल, तरी त्यापेक्षा श्रद्धेची महती अधिक आहे.
- २६ गुरु. तो दोहोंतून एक आहे—तुमचें सामर्थ्य, नाही तर तुमचा विनाश.
- २७ शुक्र. ख्रिस्तच आपलें उपजीवन झाला, तर भुकेची व आपली ओळखसुद्धा राहणार नाही.
- २८ शनि. वरून वरून आनंदी दिमण्यापेक्षा आपल्याभोवती संकटांचा गराडा पडलेला असून आपल्या आनंदी वृत्तीचा भंग न होणें हें किती तरी चांगलें आहे!
- २९ रवि. मनुष्याचा आणि देवाचा संयोग असला, ह्मणजे त्याला आपलें कर्तव्य कोणतें तें समजून येतें.
- ३० सोम. तुम्हाला आनंदाची अपेक्षा आहेना? तर मग तो स्वतः आपला आनंद तुमचा करून देईल.
- १ मंग. तोच स्वतः तो प्रकाश आहे, जो जळत आहे, पण जाळला जात नाही.
- २ बुध. तो असमर्थ नाही, तोंपावेतों आह्मी अशक्त नाही.
- ३ गुरु. एकदा त्यानें दिलें, ह्मणजे तें तों पुन्हा परत घेत नसतो.
- ४ शुक्र. त्याच्या आत्म्याकडून प्राप्त होणाऱ्या सापथ्यानें संपन्न असें जें जिणें, तें

आमच्यामधल्या विश्वासावर अवलंबून राहणारें आहे.

- ५ शनि. आम्ही देवप्रीत्यर्थ मनुष्याची सेवा करीत असतांना आमच्याभोवती जो मोहांचा गराडा पडत असतो, त्याचा प्रतिकार करण्याचें सामर्थ्य सदैव स्वर्गाकडे लागून राहिलेल्या अशा आमच्याच दृष्टीच्याठायीं आहे.
- ६ रवि. देवाशीं नित्य महवास ठेवणें हें त्याच्या अत्यंत खऱ्या, अत्यंत शुद्ध अनुग्रहाचें मूळ होय.
- ७ सोम. आह्माला अपयश येणार नाही, अशी आमची खातरी प्रत्येक गोष्टीवरून होत आहे.
- ८ मंग. हातपाय गाळण्याच्या आपल्याच संवयीला आपण वश होऊन, आपणास किती वेळां अपयश आलें, ह्याची बेरीज आणि गुणाकार करीत वसण्यांत अर्थ नाही.
- ९ बुध. पेरणीच्या वेळेंस नव्हे, तर आपणास जो आनंद होणार आहे, तो हंगामाच्या वेळीं होणार आहे—कामगिरी कष्टाचीच खरी, पण तिचा शेवट गोड आहे.
- १० गुरु. जो नुसतीं तोंडें नव्हे, तर त्या तोंडांवरोंवरच तीं भरायला अन्न पाठवितो, अशा देवावर आमचा विश्वास आहे.
- ११ शुक्र. तो जसा सदैव देत असला पाहिजे, तसेच आम्ही सदैव घेणारे असलों पाहिजे.
- १२ शनि. आमच्या खऱ्या प्रार्थना ह्मणजे देवाच्या वचनांचे प्रतिध्वनि.
- १३ रवि. देवाचीं खरीं उत्तरे ह्मणजे आमच्या प्रार्थनांचे प्रतिध्वनि.
- १४ सोम. शैवटी साध्या, कळकळीच्या प्रार्थनेच्याद्वारा, सूर्यापुढें पूर्ण उमललेल्या कमलांप्रमाणें आपलीं अंतःकरणें फुललेलीं ठेवा.
- १५ मंग. देवानें सत्यप्रतिपालक पाठवून आपलें काम करावें, म्हणून तुम्ही आम्ही प्रार्थना केली पाहिजे.

"I am today sending you a copy of the paper we have drawn up between the Mission of the Reformed Episcopal Church at Lalitpur and our Mission, which the Executive Committee has adopted. It gives form to the action taken by the Annual Meeting in the matter. You will no doubt want to have the paper for reference, as questions will probably come up as the years go on that will have to be settled according to its provisions. I am glad this arrangement has been consummated, and trust it will prove to have been wisely arranged in detail. To the Lalitpur Mission I am sure the arrangement will be of very great advantage and benefit. For us there will be very real benefit in having the close cooperation and friendship of this Mission working in the same District with us. Such a union adds to our strength and to the vigour of the work as a whole."

We have recently heard that the Abington Sunday School, feeling a very natural special interest in the work my wife has in hand, gave fifty-five dollars for the girls' school here. This has not been reported to us through the Board's office. The sum has, I presume, been credited to the general funds. We understand fully the need for this, and my wife has today written explaining how these things work. Yet we fear that the Abington School will not feel satisfied with this arrangement, for they meant to do something special. If therefore you can pass on the sum as a special contribution, we and they will be thankful together, for we need the money in the girls' school."

Makhzan i Masiki.

HIKMAT LALON SE BIHTAR HAI.

JILD 40.]

ALLAHABAD, FEB. 15, 1907.

[No. 4.

“Your young men shall see visions.”

The occurrence of the Muharram and the Holi holidays close together at the end of the month has given an opportunity for the clustering of many conferences and conventions about these dates, of which several have been announced in the *Makhzan*. But the one of these by which this month is most likely to be remembered as an epoch-marking one for India, is the Conference on Work among Young People, at Fatehpur on the last three and a half days of February. In this Conference we see India preparing to take her share more definitely and more largely than ever before in that Young People's Movement which has become so tremendously important in Western countries. There are few, if any, who would deny that if India or any other country is to be reached for Christ it must be principally through the young people. The purpose of this Conference is to consider how the young people of India may best be reached, and be made the means of reaching others. About fifteen subjects have been chosen for discussion, embracing problems connected with young people in villages, cities, schools and colleges, and great pains are being taken that on each of these subjects there may be a paper, or report, so carefully prepared that it shall be a con-

tribution of no merely temporary or local value to the literature of the subject. It is planned to publish a complete report including these papers in full, and every one interested in Christian work in India, whether able to attend the Conference or not, should have a copy of the report.

Let us remember this Conference and the Joint Convention, also the I. C. A. Convention in Allahabad and other meetings, in our prayers this month, that they may be made the means of a mighty impulse in the work for the Master in India.

Resolution regarding Union.

General Assembly of the Presbyterian Church in India,

Indore, December 14th to 18th 1906.

The following copy of this resolution has been sent to us with the request that we should publish it and invite discussion or suggestions from our readers:—

The Assembly took into consideration the statements made, with reference to the possibility of a wider union, by representatives from South India and the Synod of Bombay and Central Provinces.

Recognizing the advantage that would accrue to the cause of Christ in India by a realization of His prayer that all may be one, the Assembly gladly welcomes any advances in the direction of Union that may be brought before it.

Recognizing also that our aim is to secure a united indigenous Church of Indian Christians rather than one of Foreign Missionaries with its peculiarly Western characteristics we feel it to be of supreme importance that the Indian brethren as far as possible should be responsible for its development, that the future Church may grow in harmony with Oriental rather than Occidental ideas :—

Resolved that a Union Committee consisting of twenty Indian members, as far as possible representing all the Presbyteries of the Church, with a Missionary convener and vice-convener, be appointed by this Assembly (1) which shall have power to enter into correspondence with other Missions and Churches and to invite them to appoint Committees of Indian Christians to co-operate with the Committee with a view to a larger Union (2) which shall send to the different Presbyteries intimation of any action requiring their consideration (3) which shall also, if it deems such a course to be feasible, indicate a basis upon which Union might be effected and (4) which shall report to next General Assembly.

More New Publications.

We have received from the N. I. Tract Society the following :—

Baibal Pathan Saháitá, (Elementary Aids to Bible Readers) with maps; Hindi, by Rev. E. H. Whitley, 165 pages, price 7 ans.

Janam Bodh, (What a Young Boy Ought to Know,) Hindi, 62 pages, price 3 ans.

Sampar Dai, (Hindu Sects,) by Rev. B. B. Roy, 292 pages, Urdu, price 6 ans. See review in our Urdu Columns.

Ganjina i Islám, by Rev. E. M. Wherry, in Roman Urdu, 146 pages, price 8 ans,

“This is a handbook on Islam, prepared especially for Theological Seminary and Bible Training Schools. It is useful to all Evangelists and Teachers who have to meet Muslim antagonism.” We hope to review this book in our Urdu columns at an early date.

Sunday School Reward Cards in sheets. Colored pictures with Hindi Texts, price 3 ans. per sheet of 20 or 25 cards. The pictures are attractive and the texts well printed, and these cards will no doubt prove very useful to Sunday School workers. We cannot quite admire the practise, for which there is surely no necessity, of combining texts and illustrations which have no connection with each other, yet even this is an improvement on the old custom of illustrating Bible verse with scenes from Æsop's Fables and the like. We hope that the improvement, by the exercise of a little care, may soon be carried still further.

Another recent publication, of special interest to those working among educated classes, is a small 14 page booklet called, “A Crisis in Japan.” It is a compilation of utterances of eminent men of Japan “regarding the Religion of the New Japan.” It can be obtained at the rate of 1 Rupee per 100, from the Y. M. C. A., 86 College St., Calcutta, or from the Bible Depot at Allahabad.

The following resolution, in reference to Dr. Hall's lectures on “The Testimony of the Oriental Consciousness to Jesus Christ,” has been passed by the Bengali Christian Conference, and a copy sent to the University of Chicago :—

“The Bengali Christian Conference feel devoutly thankful for the Providence which has secured the Barrows-Haskell

lectures for India, and, in particular, for the lectures delivered in Calcutta, last month, by Dr. Cuthbert Hall. Never had a cultured non-Christian audience been so marvelously drawn to a series of Christian lectures. Dr. Hall's lectures vigorously illustrated how an uncompromising presentation of the truth as it is in Jesus, might be made to appeal, with power, to the Eastern heart and mind. His method is to recognise, without reservation, the sublime elements in the oriental consciousness, and to show how, for the fulfilment of their aim, they require to be complemented and supplemented by Christianity; to declare that the East has, by virtue of its characteristics, a mission in the spiritual interests

of the West, and to point out that, in order to be equipped for the discharge of the mission, the East needs to become a Christian East. The employment of this method, with effect, involves a rare combination of gifts, especially of the heart, and Dr. Hall possesses it in a pre-eminent degree. His love and sympathy for our people have evoked an uncommon response, and already we see signs of an awakening for a responsible and sympathetic, study of the Christian faith, and for an approach to it from a new and pregnant point of view. The conference pray that Dr. Hall's labors may be richly blessed and that the seed sown may produce abundant fruit to the glory of God."

Presbyterian Kalisiyá i Hind ki General Assembly ki ráe Ittihád ki nisbat.

Janúbí Hind ke wakilon aur Bombay aur Central Provinces ki Presbyterianion ki taraf se Presbyterian kalisiyá i Hind ki General Assembly ke sámhne is amr ki nisbat, ki ziyáda wasí Ittihád mumkin hai, kai bayánát pesh hue. General Assembly ne un par gaur kiyá.

Chúnki yih záhir hai, ki Masihí kalisiyá ko bará fáida hogá, agar Us ki yih duá púri ho, ki we sab ek hon, liházá General Assembly khushi ke sáth un báton ko qubúl karti hai, jo Ittihád ke bar láne men madad pahuncháti hain.

Aur jis hál ki hamará matlab o maqsad yih hai, ki Hindustáni Masihion ki ek mulki kalisiyá qáim ho, aur na ki gair mulki mishanarion ki jin ki khasiyaten alag alag hain, ham is ko nihayat zurúri amr samajhte hain, ki Hindustáni bhái log is kám ke zimmewar hon, aur ki Hind ki áyanda kalisiyá

Magribi khiyálát par nahin, balki Mashriqi khiyálát ki mutábiquat par taraqqi kare.

Ráe qarár pái, ki General Assembly Ittihád ki ek Committee muqarrar kare, jis men 20 Hindustáni shuraká hon, aur jahán tak mumkin ho, kalisiyá ki kull Presbyterianion ke wakil is men shámil hon, aur is Committee ke Convener aur Vice-Convener Mishanari sálibán hon. (1) Is Committee ko yih ikhtiyár hogá, ki digar Mishanon aur kalisiyáon se khatt kitábat kare, aur un se darkhwást kare, ki we Hindustáni Masihion ki Kameñian muqarrar karen, ki wasí Ittihád ke liye is Committee ke sáth milke kám karen. (2) Agar koí aisi bát ho, jis ki nisbat koí kárrawái ki zurúrat ho, aur Presbytery ke sámhne pesh honi cháhiye, to us ki ittila mukhtalif Presbyterianion ko dewe, (3) Agar yih tariqa munásib malúm ho, to yih Committee wuh bunyád batláwe, ki jis par Ittihád ka hona mumkin hai.

(4) Aur apní kárrawái kí riport ánewáli General Assembly men kare

Ham bahut khush howenge, agar hamáre názirin is amr kí nisbat apní apní láiq ráen hamáre pás bhejen. Ham bazaríe Maḡhzan un ko mushtahir karenge.

Masíhí nau-jawánon ke tafríh ke liye shagal.

Núr-Afshán ke Editor sáhib ne guzre sál ke ek nambar men barhtí húi Masíhí jamáat ke nau-jawánon ke liye munásib shagal ke masale par baḡí bári-k-bíní ke sáth ek murásila likhá thá. Wuh farmáte hain, ki "Puráne mazáhib ke majlisí qawáid tút gae hain, aur jawánon ke báhamí taalluqát o bartáo ke liye koí kháss qáide muqarrar nahin hain, bilkhusús larḡon aur larḡion ke ápas ke bartáo ke liye koí muqarrara qawá-nín nahin hain." Us men unhon ne insáni khaslat ke is hisse ke liye sámán muhaiyá karne kí zurúrat aur us ke mutaalliq gair-wájib sámán ke khat-re dikhláke yih suwál uḡháya hai, ki kyá munásib na hogá, agar mazhabí mauqon ke sáth aisi majlisí khushíán milá dí jáen, jin men gunáh na ho. Aur ákhir men unhon ne láiq Hindustáni Masíhion se darḡhwást kí hai, ki we is masale ke hall karne men apne khíyál rujú karen.

Agarohi is men ziyáda-tar tafsíl ká khíyál hai, táham yih usí tajwíz ke

silsile men hai, jo kuchh ársa húa, ham ne pesh kí thí, ki chand Masíhí mele íjád hone cháhiye. Agar chand sargarm Masíhion kí ek Committee muqarrar kí jáe, to is garaz ke bar-láne ká ágáz ho jáegá. Agar is masale par kisí sáhib ne khúb sochke apne khíyál jama kiye hon, to Maḡhzan baḡí khushí se un ko isháat degá. Agar názirin is mazmún par apní ráe dewen, to kuchh ársa tak ham khushí se muḡhtasar murásilát chhápenge. Názirin men se do ne hamáre pás likh bhejá hai, ki we ba-dil o ján Masíhí melon kí tajwíz ko pasand karte hain.

A. G. M.

Hamáre mumálik ke Asst. Director of Land Records aur Agriculture, Mr. S. M. Hádi, M. R. A. C. sáhib ne chiní banáne kí ek kal íjád kí hai, ki jis se bagair koí bhári kár-ḡhána jamáne ke har shaḡhs thoḡí sí púnjí se sufed chiní baná saktá hai. Yih un kí apní íjád hai, aur chiní ke safá karne men koí aisi-shai nahin istiámál kí játi, jis se log nafrat kar saken. Wuh chída ash-ḡhás ko is peshe ke liye taiyár karne par ámáda hain. Mr. Hádi ke hisáb se U. P. men is peshe se 20 se 25 fi-sadí tak múnáfa ho saktá hai. Hádi sáhib ne is ko *patent* nahin karáyá hai, balki un kí garaz yih hai, ki un ke mulk ke log un kí is íjád se fáida uḡháwen.

CHRISTIAN ENDEAVOUR.

Membarán Executive Committee U. S. C. E. mihrbání se ise paḡhen.

U. S. C. E. kí Executive Committee ká jalsa 22 aur 23 February 1907 ko Fatehpúr Haswa, U. P. men faráham hogá.

Sab membarán mihrbání karke tá-ríḡhon ko likh lewen, aur házir hone kí koshish karen. Fihrist kárrawái par

bahuterí zarúrí báten hain. Yih bát ki in kárrawái ke jalson ke baḡ fauran hí nau-jawánon ke darmiyán kám kí bábat United Provinces ká muttahid Convention faráham hogá, niháyat lázimí qarár detí hai, ki membarán sab ke sab házir howen.

Az jánib A. G. McGaw, *President.*

H. Halliwell, *Genl. Secretary.*

* * The * *

Indian Standard.

Union.

IT may be of interest to many to learn what the Committee on Union, appointed by the General Assembly at Indore in December, has been doing.

The Convener, Rev. W. A. Wilson, has lost no time in bringing the matter before the Churches. He forwarded, early in January 1907, the Resolutions of the General Assembly and a personal letter to all the branches of the Christian Church in India, with a request that responses be forwarded to the Vice-Convener, Rev. W. T. Scudder.

To date, nine replies have been received, the quotations from which will be found below.

After taking up this important matter with such vigour and earnestness, it is very unfortunate for the cause that Mr. Wilson is compelled to go Home on short furlough, thus placing the responsibility alone on the Vice-Convener. It is hoped that Mr. Wilson will return early in November in time to take up the lines of work accomplished during the year, and bring in the report before the General Assembly in Calcutta.

Some Replies Received.

From Rev. J. H. HARPSTER, D.D., Rajahmundry, American Evangelical Lutheran Mission.

“The aim of the movement, to my way of thinking, is laudable beyond words. I can only say now that I will bring the matter before our Mission Council here, with the view of bringing the matter before our Board in America.”

From P. IRELAND JONES, C. M. S., Punjab.

“I have received the Resolution regarding Union passed at Indore in December, and will bring this subject, which is of great interest, before our Central Mission Council at their Meeting next April.”

From REV. W. D. OSBORNE, London Mission, Travancore.

"Personally I most heartily approve of the movement, and think any effort to give expression to an indigenous Church ideal a most desirable one."

From REV. H. ANDERSON, Baptist Mission, Calcutta.

"I. I heartily approve of any movement that aims at giving more visible expression to that spiritual union that all Indian believers must have in Christ.

"II. The first step towards a larger Union must necessarily be some further advance towards Union among those sections of the Church at present one in their views of the Master's Teaching. What, therefore, your Assembly held at Indore, did for the Presbyterian Churches of the Empire, by suggesting the desirability of getting them into closer fellowship, should be done by other widely scattered Christian denominations. At the fifth Triennial Conference of our Mission to be held in Calcutta early next month (February), a paper is to be read by Dr. Downie, of Southern India, respecting American and Canadian Baptist Missions on denominational union, and so you see we are speedily following your own wise example.

"III. But we want something better than that—an organization for the Indian Church, approved by the Indian leaders of all denominations prepared to unite, without financial relationship to, or control by, any Foreign Mission Board, Society or Representatives in this land; an organization simple enough for ignorant village communities to have a share in, effective enough to meet the requirements of the present important city communities.

"The basis of the future National Church of India has not yet been laid, and cannot be, till we Foreign Missionaries, as a body, give our Indian brethren a freedom of action, and a measure of responsibility that many would at present regard as unwise.

"To discuss the question in all its difficult bearings, to get our Indian fellow-believers to talk over it, to make it a subject of intense and definite prayers wherever gatherings of Indian Christians are held, all this helps forward the movement, and nothing would give me personally greater delight than to have had some humble share in bringing so glorious an ideal into realization."

From REV. J. H. MORTON, Rawalpindi, United Presbyterian Church of North America.

"In many ways I should warmly welcome Union. The moral effects of union of forces would be great. Our Mission, however, has been almost exclusively a village and evangelistic Mission; we have kept salaries at a minimum and aimed at self-support by the people of their pastors more than neighbouring Missions, which pay much larger salaries. Many of our men fear that Union would make our workers dissatisfied and anxious to go where higher salaries are paid.

"May God guide! The subject is of too great importance for careless settlement."

From REV. ARTHUR PARKER, London Missionary Society, Trivandram.

"The resolution will be laid before our South Travancore Church and will be most sympathetically considered. I have been engaged during the whole of my residence in Travancore (seven years) in the movement of Union, and am devoutly thankful that such progress has been made as is evidenced in the union of our Church with that of the Madura Mission, and the very great advance made towards our union with the Presbyterian Church of South India. I shall heartily rejoice if the great movement now foreshadowed can be carried out. I fear that all too soon our Native brothers may take over our Western quarrels and share our Western divisions. We, out here, mourn these divisions deeply, and I, for one, would do all I could to preserve the Indian Church from this inheritance of woe."

Such are the statements we have taken from a number of letters, but it will be noticed that they were all written by Europeans. We would be very glad to receive expressions from our Indian brethren.

It is hoped that all interested will stimulate discussion in local publications, especially on the part of the Indian Christians. Should articles of value appear the Vice-Convener would be most thankful if friends would forward them to him. The wider the range of expression and suggestion the better.

WALTER T. SCUDDER, *Vice-Convener*,
ARNI, NORTH ARCOT.

VIEWS OF THE "INDIAN WITNESS."

(Organ of the Methodist Episcopal Church of America.)

"THE better to understand what is proposed, it is well to note an important thing which is *not* proposed: namely, the union of the Missions as distinguished from the Churches. It is held that the problem of Church Union without Mission Union has been solved by the Presbyterians in India and the Methodists in Japan. If this is proven to be true by experience, perhaps the greatest practical difficulty has been overcome. For while Church Union looks to the development of a self-supporting indigenous Church somewhat more clearly than does the perpetuation of a Mission and Church combined, yet for a good while to come the indigenous workers will need the financial aid and guiding counsel of their Missionary Associates. Union, which meant the withdrawal of men and money, would be disastrous at this time.

"Three arguments appear at once for such degree of union as can be arranged without serious friction. The first is that the Indian brethren desire it. The second is that it will conduce to the development of maturity. The third is that it will help the attitude of organized Christianity before the world. It is an evidence of growing maturity that

the desire for union grows stronger daily. Knowing that it means eventually a lessening of foreign money as foreign control lessens, yet the Indian leaders are for union. It ought to be noted that this movement for union is not inspired by the kind of bitterness or dissatisfaction which wishes to get away from unsatisfactory ecclesiastical relations, but rather by the desire to do more work and to shape a movement more after a type which is indigenous. It is the longing of the boy coming to manhood, and not of the rebellious son, impatient of parental restraint.

“To sum up, the direct and immediate forces making for a definite attempt to secure a larger measure of union are: (1) There is a more or less marked, yet decidedly distinct desire on the part of Indian Christians for the most possible of oneness before the world and opportunity for Indian initiative in aggressive evangelism. (2) In South India several Churches are, Missionaries and Indian workers together, more or less definitely committed to a movement for a comprehensive union. (3) One Church, the Presbyterian, itself the result of a union of eleven bodies, stands out for a general union throughout India.

“If we understand the situation it is proposed that while this United Church shall not control the application of Missionary money from abroad, it shall be consulted with regard to the location of foreign Missionaries, control them ecclesiastically while they labour in conjunction with it, and have full control of indigenous resources of both men and money. Property interests now existing would not be changed.

“To sum up on another point, union is sought by Indian Christians primarily for the sake of the largest possible opportunity for the development of an indigenous interpretation of Christianity to India. When the Japanese delegates to India were here some months ago they said that Japan pursued the policy of borrowing from any people anything she thought good and making it her own, so that it became Japanese. This has been illustrated in the various Church Union movements in that land. For instance, when it was thought that only two of the Methodist bodies would agree to enter the union now being completed, the Japanese membership of a third body over-rode objections to the proposed polity on the part of the leaders in the Homeland and insisted on being included in the union.

“Perhaps it is fair to say that a more or less general union will take place in India when the Indian Christian leaders have fully determined upon it, have agreed upon a polity, and have devised a plan of action for bringing it about at once in harmony with the law of the bodies entering the Union and properly protecting their interests and those of their Missionaries. There is an important auxiliary force working for union: the considerable body of Missionaries who believe in it and who are more or less actively promoting it.

“It would be quite possible for a body of men to be so anxious for union as to adopt without proper consideration a statement of doctrine or a polity which would prove afterward to be decidedly undesirable. Indian Christians should not be hindered in a laudable effort to develop a united Christian movement for India's evangelization. Rather should they be encouraged and aided. They should carefully study working doctrinal statements and politics, that they may select at the start that which will prove satisfactory in the use.”

VIEWS OF THE "PUNJAB MISSION NEWS" (CHURCH OF ENGLAND).

"Dr. Ewing's paper strikes us at first sight as one in which the non-Christian readers of the *Tribune* could not take a very intelligent interest, *i.e.*, the Union of the Presbyterian Churches in India, and the wider union which he and others so earnestly desire. But to a Christian reader his paper is of the deepest interest. He tells us that a Committee of twenty Indians with one foreigner (Who is he? a man of no common parts, we hope) has been appointed to consider how that wider union may be brought nearer. He writes, 'We long to see the Christians of India, in a spirit of loyalty to their Master and His Word, set about in all earnestness for the task of combining themselves into one great company of believers, wherein there shall be no more heard the names of Church of England, or Presbyterian, or Methodist or Baptist, but in which the unity of the Spirit shall be kept in the bond of peace, and upon which shall come the great power which Christ promised to His disciples.' But have we not already this unity of the Spirit in great measure now? And was not there another more logical *sequitur* to Dr. Ewing's appeal, in some suggestion of a visible unity which shall give living embodiment to the idea of union? Is this quite impracticable and utopian in Dr. Ewing's estimate of possibilities?"

UNION MOVEMENTS IN OTHER LANDS.

South Africa.

THE General Assembly of the Presbyterian Church of South Africa has taken the important step of inviting other Evangelical Churches in the Colony to confer together on the general question of union. To that invitation the Congregational Union and the Baptist Union have given a cordial response. The Synod of the Dutch Reformed Church, which met in Cape Town in the middle of November, received two deputations, one representing the Evangelical Church Council of Cape Town and District, the other from the General Presbyterian Assembly. The Moderator of the Synod took occasion, in accordance with intimation made on the previous day to the deputations, to re-call the fact that during the war excitement the Churches represented by the deputations had not uttered any protest against the slanderous charge that the Dutch Reformed Church was indifferent to Missions or against the unworthy attacks made on Dr. Andrew Murray. The object of this reference, he said, was not to perpetuate the painful alienation caused by this failure, but to indicate that, if they were to work more closely together in the future, there must be genuine confidence in one another and a true spirit of brotherhood. Dr. Maclure, the Moderator of the Presbyterian Assembly, responded in an admirable spirit, and in the course of his remarks characterized the Dutch Reformed Church as the greatest moral and intellectual force in the country.—*Missionary Record of the United Free Church of Scotland*.

Korea.

At the meeting of "The General Evangelical Council" of Korea Missions (representing two Methodist Missions north and south of the United

States and Canadian, Australian and American Presbyterians), in the first week in September, committees were appointed on harmonizing of doctrine and polity for the new "Church of Christ in Korea." A tentative Constitution was adopted for one year. Rev. S. F. Moore, of Seoul, writes:—

"It declares that the aim of this Council is 'co-operation in Mission work, and eventually the organization of but one Native church. All felt that prayer was answered; we are nearer together than a year ago, and the final attainment of our aim seems more certain.

The Presbyterian Council met on September 12th, and arrangements are being completed for the setting up of the Independent Presbyterian Church of Korea next fall when the Council expects to meet in Pyeng Yang, and when seven Native ministers are to be ordained. It is thought that union can be effected more readily in this way than in any other, as the native Church, being responsible to Christ alone, will be at liberty to negotiate with the native Methodist Church and thus consummate union. There are already fifty students preparing for the ministry, and it is considered likely that the Missionaries will be largely outnumbered within a decade by the native ministry."

The Presbyterian Missions now have 48 missionaries, 14,353 communicants, 56,943 adherents, and \$58,216 in offerings. The Methodists report 22,000, making a total of 80,000 in the native Protestant Church.—*Missionary Review of the World.*

Australia.

THE Federal Assembly of the Presbyterian Church of Australia met in September in Sydney, under the presidency of Dr. Clouston. It was pre-eminently a Home Mission Assembly. The clamant needs of Queensland, South Australia, and Western Australia received earnest consideration, and help was promised from the Churches in the other States. The liveliest debate took place on the report on the Federation of the Churches. During the past year joint-committees of Presbyterians, Methodists and Congregationalists have been endeavouring to frame a statement of common doctrine and a system of polity, while in New South Wales there have been conferences with the Anglican Church with a view to practical co-operation. A motion was made in favour of meanwhile abandoning the idea of union, and restricting further negotiations to the cultivation of friendly relations and the formulating of plans of co-operation; but by a majority of more than two to one the Assembly instructed its committee to proceed with the consideration of a basis of doctrine and a scheme of polity. It is well that our brethren in the Commonwealth are still keeping definitely before them the larger ideal of the Church of Christ.—*Missionary Record of the United Free Church.*

China.

By REV. JAMES WEBSTER of Neuchang, in the *Missionary Record of the United Free Church.*

A REMARKABLE and significant Missionary conference on the subject of Union has just been held at Peking. Representatives of many Missions in all parts of the empire were present. A year ago an important

preliminary meeting was held at Peitaiho—the Brighton of China—when a large gathering of Missionaries belonging to North China met, and from a series of meetings extending over several days there was evolved a surprising unanimity of desire for Christian unity, and a gracious disposition on the part of some of the most influential Missionaries to make personal sacrifice of long-cherished thoughts and feelings and usages in order that this unity might be attained. The outcome of the Peitaiho Conference was this recent gathering in Peking, than which no more remarkable Missionary conference has been held within the century of Chinese Missions just about to close.

The following Churches and Missionary societies were represented, namely, Church of England, Episcopal Protestant Church of America, Methodist Episcopal Church of America, Presbyterian Churches of America, Canada, Ireland, and our own Church; English Wesleyan Methodist, English Baptist, American Baptist (South); Free Christian Church, America; Inland Mission, Plymouth Brethren, London Missionary Society, British and Foreign Bible Society, American Bible Society, American Board of Foreign Missions, Methodist New Connection, and the Young Men's Christian Association.

In all, twenty different societies were represented at the conference, which included two bishops of the Church of England (Bishops Scott and Iliff of the S. P. E. Missions in Chili and Shantung), one of the American Episcopal Church (Bishop Graves of Shanghai), and one of the American Episcopal Mission (Bishop Bashford), and many leading men of the other Missions. They came from points as far removed as Hong-kong and Moukden, all animated by the one desire—the unity of the Christian Church in China.

It may seem to some a strange thing that in a conference convened for the express purpose of promoting the union of Chinese Christians into one Church not one single Chinaman should take part. But the time for that has not yet come. The Missionaries must settle their own differences first. There are obstacles in the way of Union which must be removed out of the way before the Chinese Churches can unite—much that has come down the century as a heritage from our predecessors, much that the Missionaries have created themselves; and the Chinese Christians, having had no hand in bringing the obstacles about, it was meet that the Missionaries themselves should undertake the work of removing them.

These matters (terminology, etc.), having been arranged with wonderful unanimity considering the variety of opinion represented in the conference, the way was open for the final great question on the programme, namely, “the federation of the Churches with a view to their ultimate union in one united Christian Church for China.” The conference felt impressed with the grandeur of the idea, *one Christian Church for China*, as something to be desired most fervently, as something worth working for and waiting for; and although the difficulties might be many and the time might be long, although sacrifices were necessary before it could be attained, the ideal, one Christian Church for China, was worth all the labour and the waiting and the sacrifice its realization demanded.

It was no partial or sectional union merely that was the dream of the conference; if that had been all, it might have been accomplished without labour or sacrifice, and that soon. The Presbyterian and Congregational bodies might be brought together in a day almost, especially in North and

West China. But the thought which inspires men in these days is *one* Church for China, which shall be neither Romish, English, American, nor Lutheran, neither Episcopal, Presbyterian, Methodist, nor Baptist, but the Church of Christ in China. And such a dream, to be realized, means great patience, great mutual forbearance, much real sacrifice of heart and habit on the part of Missionaries of all denominations. It cannot be done hurriedly. It means conference after conference on an ever-widening basis, frank interchange of opinion, mutual concession on points of difference, the utmost freedom in non-essential matters—in short, the working out of such a united Church demands the greatest wisdom and Divine guidance; and the Churches at Home will join with the Missionaries that the Divine blessing may abundantly be given to all the Missionaries in this great empire in working out the details of this great ideal. There need be no doubt or anxiety in the minds of the Home societies. There will be no interference between Missionaries and their respective boards or committees. There is no intention of uniting Missions—a thing that would be impossible. The aim of the conference is to bring into a corporate union that which is the harvest of all the Missions, and in which they all rejoice in common—the living Christian brotherhood in China—that they all may be one—one in external corporate union, as they are one in faith and baptism.

The permanent committee on Union was instructed to consult still further with the various Missionary bodies throughout China, and to form a representative Council of foreigners and Chinese who shall formulate a federation scheme to be submitted to the forthcoming Missionary Conference in Shanghai in 1908.

Makhzan i Masiki.

HIKMAT LALON SE BIHTAR HAI.

JILD 40.]

ALLAHABAD, AUGUST 15, 1907.

[No. 16.]

“And because he was of the same trade, he abode with them, and they wrought; for by their trade they were tent-makers.”

There seems to be a great inrush of students to the schools and colleges this session. The colleges might expect a considerable increase owing to the large number of successful candidates in the Entrance Examination, but this would hardly seem to fully account for the facts, especially for the growth in school attendance. Perhaps we have to thank the new spirit in India. If so, it is showing itself in an excellent form, and worthy of all praise and encouragement. A very large proportion of these are entering the college boarding houses, a great advantage, especially in the mission colleges. In Allahabad all the hostels, so far as we have heard, are full to overflowing.

News has just come to us also that the Farrukhabad Mission High School already has an enrolment of 229, which we judge is an improvement on last session, and this in spite of the fact that another school in the same station has just been raised from the Middle to the High School Standard.

In this connection we may mention (with greater brevity than we would wish) some facts which Rev. R. C. Smith, Manager of this school, has recently sent

us, in regard to the School and other work connected closely with it. This school is the oldest in the district, but not by any means in its dotage. The Headmaster is Rev. Geo. B. Rulach who for the last quarter of a century has contributed his best efforts to the development of the school, and is now teaching the grandchildren of some of his first pupils. The school was unfortunate in the Entrance Examination this year, for some reason or other, but the staff do not intend that this shall happen again. That the confidence of the patrons has not been impaired is shown by the good attendance recorded above. Formerly only the Classical course has been taught, but now, with the opening of the Matriculation Course in place of the old Entrance, Science is being added, and already there is a good class in this subject.

Very intimately related to this school, and under the same management, are the Christian Boys' Boarding School and the Barhpur Industrial School, both situated in the Mission Compound outside the city, and about two miles from the High School. The boys here have the good fortune to be under the efficient supervision of their beloved Papa-ji and Mama-ji, Mr. and Mrs. Chhote Lal. Some of the boys attend the High School, while others learn to work in the Industrial Classes. An important adjunct of the

Boarding School is a line of houses occupied by newly married pupils who continue to make their living in the workshop, while their wives profit by the wise counsel of Mrs. Chhote Lal in their domestic affairs. Both from necessity and from principle, the boys live in a very simple and inexpensive style. The learning of luxurious habits is left for the time when the young men shall have become earners of the money to support such habits. The religious life is carefully cared for, the House Master and wife and the pastor joining in this work, while the missionary in charge knows the name and characteristics of each pupil, and his office door is never closed to any boy who is in perplexity about anything. The boys do a large share of the house work and preparation of the meals, and in vacation earn their clothing and other small necessities. The attendance is about 120.

The Industrial instruction was taken up for the sake of many famine orphans. Shoemaking is taught by the most approved modern hand methods, carpentry by a combination of Western and Indian methods, also blacksmithing, tailoring and tent-making. This last industry is financed by a company of Fatehgarh Christians, but the school boys do the work. The output of this school for the last 6 months has averaged about Rs. 700 per month, of which nearly one half has been shoes. This does not include the output of the tent-making factory. "That our boys are learning their trades in a practical way is shown by the fact that wherever they go their work is eagerly sought after, there being of course the exception now and then to prove the rule. It is our aim to furnish work for as many

as we can and thus hold them in our Christian community here. Our aim is to so teach the trades that any boy can set up for himself without the necessity of purchasing expensive machinery."

Rev. Walter T. Scudder, Vice-Convenor of the Committee on Union appointed by the last General Assembly, gives an account in the *Indian Standard* of the responses to the efforts made by that Committee. The answers of most of the Societies to the circular sent out are chiefly remarkable for their non-committal character, yet many of them show a distinct interest and sympathy in the movement for a closer union. Some of the Societies are unable to consider this larger question because their attention is at present taken up with a more local though scarcely less important project, that of Church Union among the Churches of South India.

Concerning another aspect of the work we may best quote Mr. Scudder's own words. He says, "One of the discouraging features connected with the matter *re* Union (I regret I must use so strong a term) is the lack of interest on the part of the Indian members on the Union Committee appointed by the General Assembly. Mr. Wilson addressed a letter to each member, but no replies were received. In April I forwarded a letter to each member but to date only two replies have come to hand. I quote below from one of the letters.

'I am afraid the Indian Christians alone will not be able to draw up a satisfactory scheme that would be acceptable without the help of Missionaries. I would therefore suggest that you, Mr. Maclean, . . . and one or two other Mis-

sionaries kindly draw up a scheme in English and send it on to the different districts in India.....'

"This is the frank statement of one of the ablest members of the Committee. He asks us to do what the General Assembly intimated we were not to do, bring in the European element.

"A second matter which is not developing, as was hoped, is the appointment by the various missions, of Committees of Native Brethren to meet and confer with respect to a plan for Union."

The *National Missionary Intelligencer* of August is out with Annual Report of the Society for the year of 1906,—rather late in the day, it seems, but this delay is ascribed to "circumstances over which we had no control." Doubtless another year will find the Society in position to give more prompt information about its affairs. The report has in it very encouraging features, and also some which are very much the opposite. It is a cause for great thankfulness that the contributions have been so general and so generous, and that the organization has taken hold in all parts of India, but the lack of spiritually qualified candidates for the work of the Society is a matter that calls for serious thought on the part of those interested, and especially, for earnest prayer.

We are seeing symptoms of this same spiritual apathy in other facts, among which is the scant response to our appeal a month ago for articles on the subject of the Christian Ministry. Christian brothers, can we not come to the help of the Lord in this matter? And cannot our Christian news papers take up a campaign to urge on our young men the great need and opportunity?

We hear from a correspondent in Dehra Dun that Miss S. Vrooman, whose self denying labours have won for her general admiration and affection among the people of Dehra, has left the Mission there to go to Tihri, whose Maharaja, in order to get the advantage of her medical skill, has offered her a position in his service with permission to do mission work as well. This is a fine opportunity in a hitherto almost untouched Native State, and no doubt Dr. Vrooman will make good use of the opportunity.

We have just learned that a slight mistake occurred in our announcement in the July 15th issue, where it is said that the Junna Mission High School sent up 15 candidates for the Entrance Examination. There were really only 10 candidates, all of whom passed.

The following two extracts from a non-sectarian Indian paper *United India and Native States* are interesting as showing how some at least of the missionaries are winning the appreciation of the Indian public.

"The *Punjab Mission News* says that the Moravian Mission at Leh has suffered a severe loss by the death of Dr. Ernest Shawe from Leh fever. Dr. Shawe had been working for nine years and was preparing to leave for Home on furlough. He had so endeared himself to the inhabitants of Leh that at his funeral even well-to-do residents came forward and helped to carry his coffin, a thing which has never happened before in that country. Let us remind our Christian friends that whether in India or in any other non-Christian country, character will tell in the long run. A Christian worker may be misunderstood at the commencement of his work; his motive may be impugned with impunity. But let him only be patient and continue to exhibit the saintliness of a disciple of Christ, his work will not be in vain and his time will not be ill-spent. The people of India desire to see conformity between a Christian's creed and his character. And there is not a soul who is so hardened that he will not be attracted by it and drawn to that person."

“Never were truer words spoken than when Dr. Mackichan, the esteemed and well-known Principal of the Wilson College, Bombay, told the Members of the General Assembly of the United Free Church of Scotland that “once persuade the Indians that we hold their land, not for selfish ends but for high and noble purposes, and you will win sympathy and loyalty from all sections of the people.”

Dúdh aur Shahd ká mulk.

Sonahli súraḡ kí kirnon ke darmiyán khilqat hanstí o muskurátí hai, bád i nasim tarah tarah kí khushbú se muattar hai—aur zamín admí ko us kí mihnāt aur mashaqqat ká púrá samrá o hásil baham pahunchátí hai.

Hán, sab ke liye, wahán sab báton kí bahutát hai—táham shahron men kyá dekhne men átá hai, kí admí, admí ke sáth, maqbúzáṡ kí sardári ke liye laṡtá jhagartá hai, jis hál kí cháhiye thá, kí wuh nekí o khúbion ke hásil karne men ek dústre par sabqat le jáne men koshish kartá. Bahut arsa na guzregá, kí wuh apní galatí ján legá, aur is bát ko mahsús karegá, kí “Zamín Kḡudáwand kí hai, aur us kí mamúri bhí,” aur kí Us ne apne sab makhlúqát ke liye sab baḡhshishen ifráṡ ke sáth muhaiyá kí hain.

Áo ham Gunáh, Ğam aur Kḡudí ke sab kḡhiyálát chhorke thoṡi der tak apne azim wirse par gaur o dhiyán karen, aur un barakaton ke liye, jo Us ne ham par kasrat se názil kí hain, shukrguzári kí rúh se bhar jáwen.

Aksar hamárá hál yih hotá hai, kí apní musibaton aur ázmáishon par soch sochke ham tárikí aur shukúk ke daryá men garqáb ho jáyá karte hain,—jab kí kaisí umda bát hotí, agar ham har bát ke achhe pahlú par nigáh karke un par apne dhiyán jamáyá karte.

Hamen cháhiye kí ham chiriyon kí khush-ilhání, daryá ke khushnumá rág, jangalon aur maidanon ke hashmat o

jalál, aur lámahdúd samundar kí ázádí kí taraf apne kḡhiyálát rujú karen, aur tab Kḡudá ká shukr bajá láwen, kí aisí khushion o bahár ke darmiyán Us ne ham ko rakhá hai. Má siwá is ke yih bhi cháhiye kí ziyáda bharpúri ke sáth ham un kí qadr karne lagen, aur yun bil-iwaz udás o sust hone ke khush o khurram rahná síkhen.

Khilqat aur us kí tamám khúbsúratí ká sáth dene ke liye dekhnewáli ánkḡ aur samajhnewále dil kí zururat hai. Jab tak yih na hon, un ká lutf uṡháná gair-mumkin hai. Is liye amr lázimi hai, kí ham apní nazar ke dáire ko wasí karen, aur apní chhoṡi chhoṡi fikron aur haqir maqásid ke halqe ke báhar nikal khare hon, warna zindagí kí haqíqí khushían hamáre liye bilkull be-mañi hongí.

“Kangál hain, par sab chizen rakhte hain,”—yih ek niháyat pur-mañe jumla hai, par bahut kam hain, jo is kí sadáqat ko mahsús karte hain. Dunyáwí mañi men muflisi se hamesha dunyawí muflisi murád lí játi hai. Rúhání muflisi ká sház o nádir isháratán zikr átá hai, aur ise koí bhí musibat kí bát tásauwar nahin kartá. “Zamín Kḡudáwand kí hai, aur us kí mamúri bhí,” “Kḡudáwand har insán se muhabbat kartá hai.” Pás in áyát ke zor par ham kah sakte hain, kí bahutát aur salámátí har bashar ká haqq hai, agarchi us ke hamjins insán aksar un se use mahrum rakhte hain.

Makhzan i Masiki.

HIKMAT LALON SE BIHTAR HAI.

JILD 41.] ALLAHABAD, SEPTEMBER 15, 1907.

[No. 18.]

“And he called unto him the twelve, and began to send them forth by two and two.”

In the opening of his admirable paper before the Fatehpur Conference of Workers among Young People, on the Training of Leaders, the author, Rev. B. T. Badley, remarks, “There is no question concerning the work of Young People’s Societies which will so quickly bring us to the heart of the whole problem as this of training leaders.”

We have heard similar expressions at a C. E. Conference in a hill station, where the statement was even made without contradiction that this work of the training of leaders is the most important work before the Christian Church in India.

And yet we sometimes wonder whether *all* of those who so readily make or accept such statements, realize their full meaning. When we wish to make a carpenter of a boy we do not fill up his time with lectures on the art of carpentry, but give him a hammer and saw and set him to work, to learn very largely by his own mistakes. To train him to ride we put him on a horse; to make a swimmer, he must get into the water. Wise teachers are coming more and more to value the laboratory

method in education. The natural conclusion of thinking on these lines would be that in order to train leaders we must give them a chance to lead something.

The “pouring in” process in education is a thoroughly discredited one (would that we could say discarded! but unfortunately we know too much about schools and colleges in India.) It is diametrically opposed both to the etymological meaning and the true sense of the word education, which means “drawing forth,”—in other words, the seeking and saving of that which is lost, covered up by the accumulations of idle and sinful habits and the *impedimenta* of heredity. Wise men, even though they may be millionaires, start their sons in at the bottom of their business that they may work out their own salvation in the face of hard knocks, and thus become fitted to be leaders.

It is greatly to be feared that we missionaries are less wise in our generation than the children of this world. Most of us have more or less fixed notions of how most things ought to be done, and it is hard for us to stand off and see them done in another way. Moreover it is hard in our generosity to see the world struggling along at a poor dying rate without the ideas which

we would so freely and unselfishly impart to it. It is so much easier to do the whole work of a committee or take the whole conduct of a society on our own shoulders than to persuade and help others to take the initiative, especially if the others are in danger of trying methods different from ours.

Then there is the difficulty that our leading is so much appreciated. It must be a terrible ordeal for a hen of judgment and self-respect to wean her chicks when their mouths are full of praise of her food-finding talents and appreciation of her motherly care, and it is hard for a Sunday School teacher to drive away his appreciative pupils to take classes of their own, but perhaps the wisest teacher will consider that his work is a failure unless he does send out many to become leaders instead of listeners.

If the training of leaders is the heart of the problem, and our most important task, then surely some of us would seem to be conducting swimming schools with great economy of water, making carpenters of young men by stirring appeals and exhaustive descriptions of tools and processes.

This is a dark view of the picture. A brighter side could be shown. But because it is such a very important question, even busy men can afford to give a very large amount of time to thought and study of ways of more adequately solving it.

Our prayers should go up at this time for several objects in which many of our readers are interested. By the time this appears, the Mussooree Conference, for which doubtless many readers have been praying, will be partly over. After this

will come the tent meetings at Sialkot, later on Dasehra meetings at Lucknow and Allahabad, and still later the Students' Camp and various Mission Meetings. May we not pray and believe that these may be more blessed this year than ever before.

Union in America.

The American Baptists are swinging into line for a larger sense of denominational unity. This appears to be the significance of the action of the great Washington Convention, already reported in these columns. Says an exchange:

The sessions of the annual Baptist societies this year were of unprecedented significance in the history of the Baptist church in America. Heretofore the congregational, or independent, polity has stood in the way of a healthful spirit of denominationalism. General meetings of the societies have long been customary, but everything relating to them has been voluntary and without authority of action. At the meetings recently held there was shown a general desire to build up a central organization by which the Baptist forces could better be utilized. A Northern Baptist Convention has been formed, and a constitution provisionally adopted. If the convention of 1908 ratifies this instrument this new Baptist denominational project will be fully organized. This movement is both significant and hopeful. The many Baptist churches in this country will gain much in general efficiency by a greater unity. Connectionalism will aid them in maintaining more nearly their rightful place and influence. They are rich and earnest and numerous, but the new plan will surely make them denominationally stronger.—*Indian Witness.*

Bishop of Madras on Mass Movements.

In an article in the *Nineteenth Century* the Bishop of Madras has made a very strong plea for mass movements. He writes in part as follows:—

My own experience in South India would certainly lead to the conclusion that, taken as a whole, the Native Christians are the only community in South India that are steadily advancing in morality and religion, or who can be said to have any definite ideal of moral and religious progress in the future. It is, after all, to these mass movements toward Christianity from below that we must look for the regeneration of Indian society. It may seem a strange and paradoxical idea that the future of India lies in the hands, not of the Brahmin, but of the Pariah. Yet I believe that it is true. No social progress in India is remotely possible until the tyranny of caste is crushed and destroyed, and if the history of the past fifty years is any guide to the future, that will be brought about, not by the gradual enlightenment of the Brahmins, but by the up-rising of the pariahs and aborigines through the influence of Christianity. It was said of the first preachers of Christianity that they turned the world upside down. The same might be said now of the Christian missionaries in India. They are turning society upside down and rapidly bringing about a great social revolution. It is their work in the conversion and elevation of the poor and outcasts that is paving the way for the progress and civilization of the future.

We find the following interesting item in a paper whose editor is a Hindu.

The missionary world in Calcutta is greatly interested in the recent arrival of one of those remarkable women that only India can produce. She is said to be nearly 100 years old. She has visited every shrine in India as a *sannyasin*, and we believe she has re-visited many, if not most of them, as a militant Christian. Her name is Chandra Leela. She is a Nepali, was early

left a widow, and followed Hindu religious life for half a century before she came across some Christian literature, which led her to change her faith.

The creation of an Imperial Advisory Council of representative Indians to assist the Government of India, and the enlargement of the representation on the Supreme and Provincial Legislative Councils, give assurance that the Home Government is ready to do something towards granting the desires of the Indian people, and enables us to hold up our heads before those who say that a Christian Government ought to encourage aspirations towards larger privileges.

The deep interest which the Lieutenant-Governor of the United Provinces is showing in Industrial and Technical Education is a cause of great hope for the progress of these Provinces. While nothing especially new has been suggested by the recent conference called by him on this subject, we may well be satisfied if the old suggestions are put into vigorous operation, and of this there is great promise.

The increase of ten per cent on steamship fares between India and European ports will be unwelcome news for Missionaries and other foreigners in India.

N. M. S.

National Missionary Society ke Joint Secretary Mr. K. T. Paul sáhib ne tamám Secretary sáhibán ke pás ek khatt bhejá hai, jis men wuh kháss tin umúr ke liye darkhwást karte hain.

1. Ki har súbé men jagah jagah Shukrguzári ke jalse kiye jáen, ki Khudá ne guzashta 20 mahíne ke arse men

N. M. S. ke kám men barakat deke us ko himmat baqshí, ki zila Montgomery men apná pahlá kám khole. Pas niháyat munásib hai, ki tamám mulk men Khudáwand kí hamd, taríf, sipás aur sitáish gai jáwe, aur Us kí shukrguzári bajá láí jáwe.

2. Ki har súbé men is nae kám ke

liye aur wahán ke kárguzáron ke liye k̄háss sífárishí duáen kí jáwen, aur is amr kí koshish howe, ki us ke log bará-bar is qism kí duá men lage raheñ.

3. Yih ki har súbé ke bare bare Hindustání Masíhí bhái o bahinen tamám Masíhion ko ámm taur par tahrík diláwen aur har nau se koshish karen, ki N. M. S. ke liye chanda barháyá jáwe. Takhmíná kiyá gayá hai, ki pahle do yá tén sál tak sirf Montgomery Mission men do hazár se leke tén hazár rupae sálána tak sarf howenge, aur us ke bad k̄harch barhtá hí jáegá. Pas is raqam ko hásil karne ke liye zurúrí bát hai, ki hamárá Masíhí jamáat men jo hádí hon, ghar ghar jáke logon se chande ke liye dar̄khwást karen, aur sáth hí us ke N. M. S. ke kám kí nisbat un ko ittíla aur ágáhí dewen.

Ham ko kámil yaqín hai, ki agar jagah jagah ke muazziz log is kám men apní k̄háss zimmewárá ko mahsús karke, is jue men apná kandhá lagá denge, aur jí o ján se koshish karenge, to zarúr logon men N. M. S. ke liye bará shauq barh jáegá, aur tab K̄hudá bhí dúsri taraf log ke is Society ke kám ko kámyábí ke sáth chalá degá.

Aise mauqe par cháhiye ki koí ek dúsre ke liye thahrá na rahe, balki Rúh jaisí jis kí hidáyat kare, fauran apne shahr, qasbe yá gánw men kám karná shurú kar de, aur yún bará bhári kám anjám ho jáwegá.

Allahabad kí Dasehrá Meetings.

Imsál tajwíz kí gai hai, ki Oct. 14-17 tak phir Katra Mission Compound men Dasehrá Miṭingen kí jáwen. Jaisá har

sál waise hí ab kí sál bhí Allahabad kí tamám Masíhí jamáaten is men sharík haiñ. Agar ho saká to koshish kí jáegí, kí Shámiyána bará dastyáb howe.

Muntazim Kameṭí ne yih dekhke ki in jalson men gáne ká umda bandobast rahe, tén ashk̄hás kí ek kameṭí muqarrar kí hai, ki wuh k̄háss choir taiyár karen. Is men kalám nahín, ki umda o pur zor gáne se jalson men barí madad miltí hai. Is kameṭí ke kám men ziyáda kámyábí kí ummed is liye aur bhí hai, ki námi gawaiye Mr. J. Johory filhál Allahabad hí men tashrif rakhte haiñ, aur is kameṭí par haiñ.

Ek aur bát imsál yih tajwíz kí gai hai, ki mazámín k̄háss rúhání zindagi par hon.

In jalson men ziyáda raunaq kí ummed is bát men nazar áti hai, ki ákhirí do táríkhon par Allahabad Presbytery ká ijlás bhí Katra hí men faráham hogá, jis ke liye log báhar se tashrif láwenge. Aur hamen yaqín hai, ki un se jalson ko aur jalson se un ko fáida pahunchegá.

Imsál in jalson ko ziyáda barakat ká báis banáne ke liye Muntazim Kameṭí ne báhar se chand mashhúr bolnewálon ko dawát dí hai. Muntazim Kameṭí ke ek sharík ne wáda kiyá, ki agar chanda káfi na ho, to wuh ek shaḅhs ká k̄harch k̄hud uṭháwenge. Yih zurúr barí himmat kí bát hai.

Sára intizám be-súd hogá, agar in jalson ke liye har k̄hándán men barí duá na kí jáwe. Pas ummed aur dar̄khwást kí játi hai, ki roz in jalson ko apní duáon men yád karen, aur barí barakat páne kí ummed rakhen. K̄hudá hamárá koshishon par zarúr barakat degá.